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ABSTRACT

This report presents findings from a regional study by 16 Asian nations on the status of moral education in the Asian region. The objectives of the study were to compile a state of the art report on moral education and to suggest ways in which moral development can keep pace with technological development. The document is presented in four sections. Section one introduces the scope of the study; states general objectives of moral education (to help children become responsible citizens, develop humanistic understandings, realize their maximum possible development potential, and to cope with rapid social change); and suggests why there is such an urgent need for moral education in Asia's developing nations. Section two presents a synthesis of reports on moral education in the 16 nations which participated in the project. Information is presented on objectives, socio-cultural and historical background, curriculum, instructional materials and media, teaching methods, teacher education, research, and evaluation. Section three presents reports by country for Afghanistan, Bangladesh, Burma, India, Indonesia, Iran, Japan, Republic of Korea, Malaysia, Nepal, Pakistan, Papua New Guinea, Philippines, Singapore, Sri Lanka, and Thailand. The final section identifies and briefly discusses 17 basic issues in moral education, including the dichotomy between moral precept and practice, influences of socioeconomic conditions on moral behavior, the spirit of competitiveness, and the relationship between moral and religious education. The document concludes with a directory of 75 project participants. (DB)

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MORAL EDUCATION IN ASIA

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Tokyo, JAPAN

UNESCO/APEID - NIER REGIONAL PROJECT

MORAL EDUCATION IN ASIA

Report of a Joint Study on Moral Education in Asian Countries

National Institute for Educational Research
(NIER)
Tokyo, Japan
1980

F O R E W O R D

The Unesco-NIER regional project for the Joint Study on Moral Education in Asian Countries was initiated under the leadership of Prof. Masunori Hiratsuka, my predecessor at NIER, with his foresight and conviction that under the circumstances prevailing in the world more importance should be attached to moral education of children and that Asian countries with their rich cultural heritage could play an important role in this field. As the first activity of the project, NIER organized a regional workshop on curriculum development for moral education in Asia in 1975 with the participation of fifteen countries. Since then four workshops, one high-level seminar and one task-force meeting have been held in Japan in collaboration with the Asian Centre of Educational Innovation for Development (ACEID) at Bangkok within the framework of the Asian Programme of Educational Innovation for Development (APEID). The last workshop was organized for the compilation of the report of the Joint Study on Moral Education in Asian Countries in February - March 1980.

While the final editing of the full Report of the Joint Study was under way, An Extract from the Report of a Joint Study on Moral Education in Asian Countries was published with a special purpose of presenting it to the Fourth Congress of the World Council of Comparative Education Societies held in Japan from 7 to 10 July. It was gratifying that the Extract was well received by the participants of the Congress and we have been receiving many requests for copies of the full Report.

The Report of this Joint Study is concerned with one of the most important aspects of the education of more than one third of the human race. Even though what we have accomplished so far is only a status study with regard to the present position of moral education in Asian countries, our ultimate aim, as can be easily surmised, should be to improve moral education programmes in Asian countries, and eventually in all countries of the world. This is highly important for the survival and prosperity of mankind as life on this planet is becoming more and more complicated and insecure, and unless there is moral development commensurate with technological development, man's very existence on earth may be in danger. It is hoped that the Section on Some Basic Issues in Moral Education will be found worthy of attention in this connection. I sincerely hope that the project has made some contribution to the promotion of moral education in Asia and the report of the Joint Study will prove useful.

Finally, as Director General of NIER, I am very happy that the Report of the Joint Study has been published at last. At the same time, I would like to express my sincere gratitude to the governments of the Unesco Member States participating in the project and to all those who have participated in the various meetings making valuable contributions to the success of our project. Furthermore, I should like to acknowledge with grateful thanks the special work done for the finalization of the study report by Dr. Anil Vidyalankar from India, who served the last two workshops as Chairman, as well as the leadership and assistance given by Prof. Hiratsuka and also by Mr. Raja Roy Singh, Assistant Director-General of Unesco, Regional Office for Education in Asia and Oceania at Bangkok.

Hiroshi Kida

Hiroshi Kida
Director General
National Institute for Educational Research

TABLE OF CONTENTS

Foreword

I. Introduction 1

II. Synthesis of the Country Reports on Moral Education 4

III. Country Reports 11

IV. Some Basic Issues in Moral Education 162

Annex List of Participants 169

I. INTRODUCTION

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed

The Preamble of the Constitution of Unesco begins with the above words and this Joint Study on Moral Education in Asian Countries, an extract of which is being presented here, is a humble attempt in the direction of the fulfilment of this noble ideal.

More than anything else, the future of mankind depends largely upon the kind of education children all over the world are receiving at present. All education is basically a process of developing and forming children's minds. Besides making them more informed and more skilled, it should also help them to be better human beings. In other words, in addition to education for knowing and education for doing, children should also receive 'education for becoming'.

Moral education could be regarded as education for becoming. Such education should help children to:

- be more responsible citizens of their community;

- grow as truly universal human beings rising above the narrow boundaries that divide mankind, such as race, religion, nationality and ideology;

- realize at the deepest level that the whole humanity is one family and that the problems on the earth are common problems and can be solved only by the joint efforts of all people;

- have justifiable pride in the contribution made to the welfare and progress of mankind by their own culture, nation or religion, and at the same time have an open and receptive mind to absorb the best influences from all sources;

- realize their own maximum possible development and also assume the responsibility of helping other; and lastly,

- cope with the rapid changes coming in the world and prepare better for the future the direction of which is not so certain.

Background of the Joint Study

Unesco has taken important initiatives in promoting moral education. To cite only a few of its activities in this field as examples, as far back as in 1959, a report of the International Advisory Committee on the School Curriculum, while discussing the age old question whether in curriculum the emphasis should be on "formation" or "information", on character or knowledge, had observed:

> *The information that we provide is useless unless it becomes organized into knowledge and knowledge is of dubious value unless it deepens into wisdom, which has been called the*

> *"grace of knowledge". It deepens understanding and illumines the highways and byways of life. But even wisdom is not enough unless it leads to the quality of charity or compassion which breaks down the rigid frontiers of the ego and increases our sense of kinship with mankind.*

The urgent need for the promotion of moral education is clearly indicated by the concern of Mr. Amadou-Mahtar M'Bow, Director-General of Unesco, shown at the meeting of the Ministers of Education of Latin America and Caribbean held in Mexico City in December 1979. Mr. M'Bow observed:

> *A considerable portion of mankind is now living through an upsurge of violence which is assuming a variety of forms while, at the same time, flagrant violations of human right are being perpetuated. There are a host of reasons for this state of affairs, but society bears a large share of the responsibility when, more or less consciously, it encourages violence among children and young people ..... In view of this situation, the family for whose role in the education of the child there can be no substitute and the school must attach fundamental importance to moral education based on mutual respect, tolerance and justice ..... I feel that the time has come for Unesco, whose ethical function is fundamental to its purpose, to give considered thought to the drawing-up of a moral code which, over and above differences of religion and doctrine and even ideological divergences, could serve as a basis for the education of the young people of the world.*

In the region of Asia, the National Institute for Educational Research of Japan, in consultation with Unesco, had considered the need of taking some concrete steps for the promotion of moral education and has consequently organized several international workshops and seminars on this subject.

At the Unesco's Fifth Regional Consultation Meeting on the Asian Programme of Educational Innovation for Development (APEID) held at Bangkok in March 1978, a new category of activities for APEID, namely "Joint Innovative Projects" was recommended and many countries expressed their interest in participating in a joint innovative project for moral education which had already been initiated by NIER. In March 1979, NIER organized within the framework of APEID a regional workshop for a joint study on moral education in Asia, where a suggested plan for a joint study was formulated. This plan was finalized later in consultation with the Unesco Regional Office for Education in Asia and Oceania at Bangkok. And the Regional Workshop for Compilation of Joint Study on Moral Education in Asian countries was organized from 19 February to 18 March 1980.

The field of moral education is not only the most abstract, and occasionally controversial, but also the most difficult to handle in concrete terms. A statesman may call for loyal, brave, honest citizens; a philosopher for men and women who are truly respectful of the rights of others and completely tolerant of diversity; a psychologist may list certain moral values concerned, say, with law, life and property, urging that moral choices involve choosing between these values as they conflict in concrete situations. Teachers may well agree with all these statements and yet yearn for more precise formulations of well-defined and specific objectives to be pursued in schools.

There is a great divergence between precept and practice at the individual, societal, and national levels. This brings up the important question of the 'hidden curriculum'. National societies may proclaim that they pursue large and splendid goals, guided by wonderful doctrines. They may declare their faith in the freedom of the individual, in the brotherhood of all men everywhere, in absolute equality. Yet, their laws, practices, customs may seem directly opposed to such values. Religious indoctrination, while professing to develop spirituality and human brotherhood among believers, has frequently given rise to hatred and violence. Are we concerned chiefly with the moral values explicitly adopted and proclaimed? Or should we try to find out what, in truth and reality, is actually being taught to the young through their experiences in their community?

In the execution of this project, one major difficulty was about the definition of moral education itself. Some countries do not have any programme of moral education as such. Instead, they depend almost entirely on religious education for the character building of children. There are other countries where imparting of religious education in schools is forbidden by law. There were divergent views about the whole concept of moral education. For the purpose of this Joint Study, however, it was agreed that the term moral education would cover all activities in the school or outside that help students to:

i) develop desirable personal and social habits and skills relating to cleanliness, courtesy, punctuality, co-operation, discipline, self-reliance, etc.;

ii) develop such social attributes as sympathy, kindness (including kindness to animals and plants), patriotism, dignity of labour, honesty, justice, tolerance, truthfulness, respect for the individual and democratic spirit;

iii) acquire knowledge of moral principles and develop the ability of making moral judgement; and

iv) discover their true nature, acquire inner peace and develop strength of character.

The country reports prepared in accordance with the guidelines provided were submitted to the final workshop held in February - March 1980. In the following sections are presented a synthesis of the current position of moral education in Asian countries, and a brief discussion on some basic issues in this field.

II. SYNTHESIS OF THE COUNTRY REPORTS ON MORAL EDUCATION

What is the general picture of the present position of moral education in Asian countries? What are its common elements? How is it different from country to country? How far have the programmes of moral education been successful in achieving their objectives? What are some of the difficulties being faced by the participating countries in the implementation of moral education programmes?

In answering these questions, this section provides a synthetic view of the present positions of moral education in Asian Countries.

The Socio-Cultural and Historical Background

Most of the participating countries have a common background in the sense that they have a socio-cultural continuity that extends for millenia into the past. Some of them have given birth to great world religions. Others have adopted these religions and developed them according to their national genius and enriched different religious streams in the process.

Most countries have also had the impact of other cultures due to wars or migrations and thus have at present a variety of linguistic, social, cultural and religious trends. One of the major events in their history has been their contact with the West which has affected them both positively and negatively. The Western people have been more out-going and extravert in comparison with the more inward-looking people of the East. Different Asian countries have reacted to this impact in their own ways. Some have assimilated good points of the Western culture while preserving their own rich tradition.

Traditionally,in most of these countries moral education has been an integral part of religious education. Very often the norms of moral behaviour are still derived from religion. Even though education has become mostly secular in these countries, religion still plays a dominant role in the day-to-day behaviour of people. Even the constitution of some of the countries has got a religious basis. It is naturally to be expected that in such countries religion will find a prominent place among school subjects. But with the introduction of general and secular education, there has been a trend in all countries to impart education in values either directly as a separate subject life moral education or through the teaching of other subjects e.g. mothertongue and civics. In most cases, teaching has been didactic and aimed at inculcating certain high values with particular emphasis on truthfulness, filial piety, obedience, modesty in speech and habit, love for the king and the country, etc. In brief, the aim of moral education has been building of good character. Under monarchic, colonial and the totalitarian systems of government, the development of the human person has been conditioned by political vision of the authority, but the general trend has been towards an orderly development of the personality of the educand.

Present Status of Moral Education

There are similarities as well as differences in the present status of moral education in the participating countries. This is due to their different religious and cultural background, their reaction to the process of modernization, the present stage of their socio-economic development, and also social and political leadership both of the present and the immediate past. This becomes clear in the information contained in the country reports regarding the following aspects of moral education:

- *a) Objectives*
- *b) Curriculum and Syllabus*
- *c) Instructional Materials and Media*
- *d) Instructional Strategies*
- *e) Evaluation Procedures*
- *f) Teacher Preparation*
- *g) The Role of Social Agencies in Influencing Moral Education at School Level*

a) Objectives

The following objectives of moral education are more or less common in all participating countries:

i) Full development of child's personality in its physical, mental, emotional and spiritual aspects

ii) Inculcation of good manners and of responsible and cooperative citizenship

iii) Developing respect for the dignity of the individual and sanctity of fundamental human rights

iv) Inculcation of a spirit of patriotism and national integration

v) Developing a democratic way of thinking and living

vi) Developing tolerance towards and understanding of different religious faiths

vii) Developing a sense of human brotherhood at the social, national and international level

viii) Helping children to have faith in some supernatural power and order that is supposed to control this universe and human life (This applies to the communities of believers.)

ix) Enabling children to make moral decisions on the basis of sound moral principles.

The importance attached to these objectives, of course, differs from country to country.

All curricula in moral education emphasize certain specified values at different school levels. Common values included are the following:

i) Elementary level: good manners, orderliness, punctuality, discipline, obedience, filial piety, cleanliness, cooperation, truthfulness, honesty, kindness, etc.

ii) Secondary level: Patriotism, dignity of labour, justice, tolerance, human brotherhood, dignity of the individual, democratic spirit, understanding of other religions, international understanding, strength of character, ability of making moral judgement,etc.

It is generally observed that some social values are being given a more prominent place in the present-day moral education curriculum. This is in keeping with the changes that have come about in the socio-political structure of these countries. These values meet the just expectations of the members of the society and also help individual citizens to develop their faculties to the fullest. In countries with monarchial system of government, however, respect for the king is still an important value. Also, freedom of thought and expression is a value not equally emphasized in all the participating countries.

In keeping with their cultural tradition some countries are still emphasizing religious objectives in moral education programmes while others have moral education almost without any reference to religion or religious values. Burma, Bangladesh, Pakistan, Sri Lanka and Thailand are countries where moral education is more or less based on religion. Such education is given to the majority of the children who follow the dominant religion of the country. For minorities there is provision either of education in their own religion or of secular moral education.

b) Curriculum and Syllabus

In none of the participating countries is education a totally decentralized subject. The central or the provincial governments decide on provision for moral education and formulate the curriculum or syllabus. These provisions take the form of moral education as a separate subject in Bangladesh, Malaysia and Singapore; as integrated with other subjects especially with religion in Papua New Guinea and Sri Lanka, and a combination of both in India, Indonesia, Japan, Republic of Korea, Nepal, Pakistan, the Philippines and Thailand.

There is a general agreement in the method of organization of the moral education curriculum in terms of values to be inculcated. Some countries have taken into account the present needs and problems of students while developing the curriculum in moral education.

The majority of the participating countries have a definite time alloted to the teaching of moral education. This allotment ranges from one to six periods per week of 20 to 40 minutes per period at elementary level and from one to five periods per week of 40 to 50 minutes per period at secondary level. Co-curricular activities are widely used in the promotion of moral education in all participating countries.

The values emphasized in moral education programmes of the participating countries fall into the following categories:

i) **Social values:**

Cooperation, cleanliness, kindness, filial piety, social justice, respect for others, public spirit, social responsibility, cosmopolitanism, universal brotherhood, respect for human dignity, respect for human rights, dignity of labour, etc.

ii) **Values pertaining to self:**

Truthfulness, honesty, discipline, tolerance, cleanliness, orderliness, peace of mind, perfection of self, etc.

iii) **Values pertaining to country and the world:**

Patriotism, national consciousness, loyalty to the king and the crown, peaceful citizenship, international understanding, human brotherhood, awarness of inter-dependence of nations, etc.

iv) **Process values:**

Scientific approach to reality, discrimination, search for truth, suspension of judgement, etc.

It has been observed that, leaving aside the differences in religious dogmas taught to children from diverse religious groups, there is a fair amount of uniformity in the moral education curriculum of all countries. This gives rise to the hope that on the basis of this study it would be possible to develop a model draft curriculum in moral education which may be adapted to different school systems in the participating countries of Asia, and eventually of the world.

c) Instructional Materials and Media

Basic instructional materials used in the participating countries are textbooks or supplementary readers and teachers manuals. Their availability differs from country to country. In some countries the central or provincial government is responsible for the production of books specially written for moral education. In addition to the textbooks and supplementary readers, posters, wall pictures, films, tapes, slides and, radio and TV programmes are also used in moral education depending upon their availability.

No country is satisfied with the type of instructional materials available for moral education. To start with, there is the inherent difficulty of the subject matter itself. One cannot afford to be explicitly didactic, yet instructional materials in moral education are fundamentally prepared to convey a moral message. Ways are yet to be found of making instructional materials both interesting and effective at the same time.

It was also felt that well written teachers' manuals are essential to make moral education programme more effective. In their absence, moral education teachers begin to teach the content of the books on moral education like the content of any other subject.

d) *Instructional Strategies*

Various instructional strategies are used for moral education in the participating countries. The main ones among them are story-telling, lectures, discussions between teachers and students and among students themselves. However, direct teaching in moral education is considered inadequate and sometimes ineffective and even counter-productive. New teaching techniques are being explored. Some of these techniques used in varying degrees are role-play, simulation, dramatization, enquiry, problem solving, situational analysis, value clarification, class projects, field trips, etc. In addition to these, all participating countries make use of socio-civic activities like community celebrations, membership of youth clubs, participation in civic campaigns, religious functions and national festivals.

There is no unanimity about the use of rewards and punishments in moral education. Some use praise and reprimand while others use material rewards. Physical punishment is generally disapproved of. Timely public praise to enhance the sense of achievement seems to be the most common kind of reward used for reinforcement.

e) *Evaluation Procedures*

By its very nature, evaluation is the most difficult area in moral education. Not only is it difficult to observe clearly the behaviour of an individual, but also there is a fundamental difficulty of deciding the actual motive of a person for doing a certain thing at a particular moment. An objective relationship between cause and effect in moral domain cannot obviously be established. An action is moral only when it is done with a moral motive and not out of unconscious habit or with some ulterior motive. An action must be done because it has to be done for the good of others. The experience of the participating countries shows that there are limitations to the observations by teachers of the behaviour of their students. As a consequence, they have recourse to the verbal and written examination of the students. It is common observation, however, that clever students can easily cheat in such examinations. Their validity and reliability therefore become questionable, and in the process of such examination the very purpose of imparting moral education is defeated. Attempts are being made in the participating countries to evaluate at least the cognitive domain of moral education in an effective manner. Evaluation measures presently used are paper-pencil tests, teacher observation, peer evaluation, parent evaluation, self-evaluation, attitude scales, check lists, situational performance tests, etc. There is a need to evolve more effective methods of evaluation in moral education.

f) *Teacher Preparation*

In very few countries moral education is imparted by teachers especially trained for the purpose. This subject is mostly handled by general teachers. Some countries have started special pre-service and in-service training programmes for teachers of moral education. These training programmes are still at an experimental stage. A debate is going on in some countries whether moral education should be the exclusive domain of religious leaders and teachers of religion or should it be taken by general teachers also.

Some participating countries have specialist lecturers in moral education in the teacher training institutions, while others are planning for pre-service and in-service training programmes to prepare teachers of moral education.

Most countries are facing the fundamental difficulty of finding competent teachers to teach moral education. It is generally supposed that the moral behaviour of teachers of moral education should be above the general run. Because of this expectation many teachers are reluctant to take up the teaching of moral education. This area of education also does not have clearly defined guidelines. A teacher has to be on his own all the time and must grapple with problems that come up unexpectedly. School teachers, on the whole, are persons who would like to follow a set pattern of instruction. Therefore this unpredictable and nebulous area of moral education does not attract many enthusiastic teachers.

All participating countries feel that there is a great need to enthuse teachers to take up moral education programmes in right earnest. The problem of motivating the teachers has to be solved before children can be motivated to pay serious attention to moral education.

g) The Role of Social Agencies in Influencing Moral Education at School Level

There is a consensus among the participating countries that social agencies can exercise a great influence in making moral education more effective. Some of these agencies are the home, religious organizations, civic clubs, school clubs and mass media. The influence of these agencies vary from country to country. In Thailand, for example, religious institutions play a prominent part. Youth centres are very effective in helping the character building programmes for the young in Japan. Most countries have scouting and guiding programmes which also contribute to the development of good character among students.

Research related to the Improvement of Moral Education

In the participating countries, educational institutions and some other concerned agencies have conducted a number of studies on moral education and some related areas. These studies may be categorized as follows:

i) Studies relating to values of teachers, students and parents:

These include studies of value preferences, value identification including role expectations of moral and spiritual leaders, and reflections of these values in pupils' attitudes, conduct and moral judgements.

ii) Studies on value dynamics in various social classes.

These consist of analyses of ethnic and social structures and value systems.

iii) Status studies which seek to give a total picture of the operant situation:

Illustrative of such studies are the Comparative Study on the Basic Trends and Issues of Moral Education in Thailand, the 1979 Report on Moral Education in Singapore made by parliamentarians, and the National Status-Study of Moral Education in India (1980). These studies may be useful in providing basic information for planning future programmes to meet specific needs.

iv) Action research projects aimed at such goals as the construction and use of self-instructional modules, the setting up of a continuum indicating a progression scheme of moral conduct and other pedagogical aspects of moral education.

It is evident from the information contained in the country reports that research in moral education is gaining a foothold in Asian countries and that there is a growing cognizance of the need for more studies in this field.

III. Country Reports

Afghanistan 13

Bangladesh 16

Burma 22

India 27

Indonesia 40

Iran 51

Japan 54

Republic of Korea 71

Malaysia 82

Nepal 95

Pakistan 102

Papua New Guinea 111

Philippines 121

Singapore 134

Sri Lanka 143

Thailand 150

NOTE

These reports were prepared, except otherwise indicated, by the participants of Regional Workshop for Compilation of a Joint Study on Moral Education in Asian Countries, held at NIER, from 19 February to 18 March 1980.

AFGHANISTAN[*]

SOCIO-CULTURAL BACKGROUND

The Democratic Republic of Afghanistan has a population of about 15.5 million and an area of about 650 thousand square kilometers. Most of the inhabitants follow Islam which came to the country in the seventh century A.D. However, freedom of worship is granted to other faiths.

The teaching of moral education existed as early as about one thousand years B.C. when moral teaching was carried out in Afghanistan based on the book called Avesta which contains the teachings of Zoroaster. In those days in Afghanistan (The Ariana) children and young men as well as the adults were taught moral instruction orally from the text and songs of Avesta, and whatever was taught had to be memorized by the learners. These religious and moral songs would encourage people to follow the path of the truth, honesty, virtuous deeds, peace, generosity, manliness and work, all of which can be summarized in three expressions: "pious thinking, pious speaking and pious deed".

Due to a series of wars and invasions, Buddhism and Greeko-Budhist Art also spread to Afghanistan in the early centuries of the Christian era. However, the basic approach in moral education of the inhabitant of Afghanistan stemmed from the book Avesta.

Around 635 A.D. Islam came to Afghanistan. Since most of the moral teachings of Zoroaster were compatible with the moral teachings of Islam, the native people of this country accepted the Islamic religion and began to learn it at home, mosques, and madrasahs (religious schools). This process of learning moral and religious teachings continued for centuries. In the early twentieth century, moral and religous education became systematic and its programme was incorporated into the official school curricula. Schools offering religious and moral education came into existence one after another in the country.

The Saur (April) Revolution of 1978, led by the United People's Democratic party, necessitated far reaching changes in all aspects of the Afghan society. Education received one of the first priorities under the new regime. After having abolished the unsuccessful and meaningless "Educational Reforms" of 1975 and the examination system of the pre-revolution era, the Revolutionary Government started re-structuring and re-shaping of the educational system in the country. The new system which is a system of 4+4+2 instead of former 8+4, takes into account:

i) Provision of equal opportunity for all citizens of Afghanistan irrespective of their nationality, religion and social status.

ii) Compulsory education for all those who complete entrance age for primary school.

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[*] Based on the paper submitted to the Workshop organized in February-March 1980 by a participant who could not attend it.

iii) Provision of instruction and instructional materials in the student's mother tongue, such as Pashto, Dari, Uzbeki, Turkymani and Baluchi.

iv) Provision of free schooling for all levels and types of education.

v) Provision of linkage between learning and actual life.

vi) Total development of the student.

vii) Encouraging creativity and helping in wise selection.

PRESENT STATUS OF MORAL EDUCATION

The objectives of moral education are integrated with the religious values from the first to the twelfth grades. Moral education is also offered through social studies, languages, arts, health education and in political education courses. It is also integrated with the co-curricular activities.

In addition to these, the youth organization and political organizations of schools take up some of the training of this nature by encouraging voluntary and socially productive works and by helping the students to acquire socially accepted traits that are in accordance with the aims of moral education. Fundamental changes will have to be made and implemented in the economic, political, social and cultural spheres of the country, so as to make them fall in line with the objectives of the progressive Democratic Republican Regime. Education and training institutes should conform to these changes. New objectives of religious and moral education require that students be made aware of the demands of our age, and from the beginning they should acquire thorough and deep understanding of the Afghan culture.

Objectives of Moral Education

The importance of making the younger generation pious, patriotic and at the same time independent is well recognized. The objectives for religious and moral studies in elementary and secondary education require that Afghan children should be helped in acquiring knowledge and attitudes as well as skills that are considered necessary for strengthening moral and spiritual values.

The moral and religious education programme includes the following topics:

a) God; belief in oneness of God; memorization of some surhas from the Holy Quran; interpretation of some surhas of the Holy Quran; Reciting of the Holy Quran; the beliefs of Islam, prophet Mohammed and other prophets; ablution, prayers, fasting and pilgrimage (Haj); the life of prophet Mohammed; the life of some leaders of Islam.

b) Religious and moral values such as patriotism, respect for the parents, cleanliness, etiquette of speaking, humanity, peace, truth, trust, cooperation, respect for the rights of neighbours, honesty, security, social justice, legality, equality, good manners, etc.

Instructional Strategies

During the first three years, instructions in religious and moral education are given orally based on the teacher's guide. In the new curriculum and syllabus two periods per week are provided for the teaching of religious and moral education, and from fourth to twelfth grades, textbooks are also provided. Teacher's guides are provided for the teachers of grade four through grade ten. Curriculum development is the responsibility of the Central Ministry of Education. Both direct and indirect approaches of instruction are used according to the needs. Teaching techniques include story telling, lectures, discussions, use of reading materials, excursions etc. Materials such as textbooks, teacher's guides, charts, religious books, children's literature, slides and films, are used in the teaching of moral and religious education. Parent's associations and teacher's associations are established with a view to supervising effectively pupils' academic performance including moral awareness of the pupils.

Preparation of Teachers

Moral education is included in the integrated curriculum of teacher education. The teacher trainees are taught the concept of morality, the aims and objectives of moral education, the approaches and techniques of moral education and the place of moral education in all-around harmonious development of human personality. To be in line with the new philosophy and outlook of education, there is a growing awareness of the need to give more emphasis on moral education in pre-service training courses and to improve the qualities of the teachers already in service.

Evaluation in Moral Education

In order to evaluate the child's progress in moral development, interviews, observations, questionnaires and constructive methods are used. A multi-method approach is usually applied.

An eleven-point-scale grading is used for grading the conduct of each student as observed by the teachers, especially by his home-room teacher. This grade is reported to the parents through the normal reporting system of the student achievement. Self evaluation and group assessment of learned behaviour are done by discussions and interviews through youth organization activities. Also the continuous evaluation and assessment system is used in the primary school.

BANGLADESH

SOCIO-CULTURAL BACKGROUND

Bangladesh is a small country of about 55 thousand square miles with an estimated population of 81 million of which 85% are Muslims. The rest are Hindus, Buddhists and Christians. The language spoken here is Bengali.

From the beginning of the 13th Century A.D. upto 1757 the country was under the Muslim rule. From 1757 to 1947 it was colonized by the British. From 1947 to 1971 it was a part of Pakistan. From 16 December 1971 it emerged as an independent sovereign state. Since its independence the country has been undergoing radical changes in almost all spheres of life. This is also reflected in the education system of the country which is being gradually reoriented to meet the challanges of the modern age and also to suit the economic and cultural needs of the people. The recommendations of the Education Commission (1974) and the recommendations of the National Curriculum Committee (1977) are being implemented to make the education as much need-oriented and complete as possible in all respects. The Government of Bangladesh is eager to establish a uniform and universal system of free and compulsory education to all children of a particular age to be determined by law.

A Brief Background of Moral Education in the Country

In the report of the Education Commission (India) of 1882, it is stated that during the Muslim rule in India from 1206 to 1757 the system of education both for Muslims and non-Muslim, was based on religion, and the institutions were supported by endowments and bequests. The East India Company, prior to the occupation by the British, found the four ancient methods still at work in the instruction given by the Brahmins to their disciples in the *TOLS* (Seats of Sanskrit learning), in the *MAKTABS AND MADRASAHS* to the Muslims and in a large number of village schools. On 12 August 1765, the Emperor Shah Alam made over to the East India Company, the formal grant of Dewani (collection of Government revenue,) but it effected no change in the political and education system of the country. The country was ruled according to the Muslim law, and Persian continued to be the state language of the country. Realizing the need of an institution to train officers qualified in Muslim law, Warren Hastings in 1781 established the Calcutta Madrasah which was then called "Muhammadan College of Bengal," and it was run at the expense of the state. For more than half a century, this Calcutta Madrasah supplied officers for the courts of Justice and other Government officers, but eventually in 1835 when the English system of education was introduced in India, and 1837 when Persian was replaced by English, the Calcutta Madrasah ceased to serve its original purposes of preparing public servants. Since then the Calcutta Madrasah remained as the seat of learning on an orthodox basis. The Muslims who were so long the rulers of the country refused to take to the English system of education which was divorced from religion. The alumni of the Calcutta Madrasah as well as o such other Madrasahs in Dacca, Chittagong, Sylhet and Rajshahi, received no opening for Government services.

At last, towards the beginning of the 20th century a band of Muslim leaders like Nawwab Sir Salimullah Bahadur of Dacca, appealed to the British

Government for a Muslim University at Dacca, the then capital city of East Bengal with Muslim majority, where religious education should form a part of syllabus from the early stage to the degree level. Consequently, in 1921, the University of Dacca came into existence with a strong "Department of Arabic and Islamic Studies" teaching, unlike other universities of India, the Holy Quran, Hadith, Tafsir, etc. The Madrasahs both in East Bengal and West Bengal excluding the Calcutta Madrasah, were reformed and the students, after passing the High Madrasah and Islamic Intermediate Examinations, entered the Universities of Dacca and Calcutta. The Hindu population of East Bengal also demanded religious education and a Department of "Bengali and Sanskrit" offering honours and post-graduate courses was opened in the University of Dacca. Subsequently, the Buddhist population also demanded religious instructions in the University, and a Department of PALI and SANSKRIT was opened after separating Sanskrit from "the Department of Bengali and Sanskrit. So in the University of Dacca, the Muslims, the Hindus and the Buddhists receive higher education in their religions from the original sources. The main objective of introducing these religious subjects in the university level, was to bring about a good understanding amongst the people of different communities for living in a peaceful world-community.

In examining the conditions of religious studies in schools and colleges of Bangladesh, and the attitude of the Government towards religious and moral education, one has to cast his glance a little back and say that after the partition of India, the Government of Pakistan of which Bangladesh was one of its wings (known as East Pakistan) made provision to impart religious and moral education in schools and colleges, and upto the year 1971, Muslim students had to offer a paper on Islamiyat as a compulsory subject upto the S.S.C. (Secondary School Certificate) Examination. But the National Education Commission of 1972 recommended that religious education should be made a compulsory subject of study only upto class VIII of the secondary schools, after which it should remain an optional subject. This was done in order to introduce scientific and technical subjects to the children from class IX with a view to develop the economic condition of the country.

In Bangladesh everybody is free to practice his religion and perform his cultural activities.

Modern consciousness entered into the minds of the Muslim community of Bangladesh only after the establishment of the University of Dacca in 1921, while the Hindu community was very much progressive since the introduction of English system of education in India in 1837. Bengali Muslim took to English education since the establishment of the Dacca University and made tremendous progress in arts and science. They became politically consicous and, in course of time, they established an independent sovereign state of Bangladesh. They are determined to build up a happy and prosperous Bangladesh in future.

As for the main religious and cultural movements and their impact on the public, one may say that almost from the beginning of the 19th century, a politico-religious movement called "Faraizi Andolon" was founded in the then eastern Bengal (now Bangladesh) by Haji Shariatullah who endeavoured to wean the Bengali Muslims from the un-Islamic activities, and this very movement ultimately resulted in a revolt against foreign culture and alien rule. The Wahhabi movement in India which had secret branches in East Bengal to encourage Muslims to follow the Holy Quran and the Sunna, was also responsible for the emancipation of the Indians from the British rule.

PRESENT STATUS OF MORAL EDUCATION

Curriculum In Moral Education

The National Curriculum and Syllabus Committees, keeping in view the social and development needs of the country, submitted comprehensive report on moral education. The objectives defined were as follows:

Elementary Schools

(a) To inspire children to inculcate love for parents, brothers, sisters, neighbours and fellow beings.

(b) To inculcate virtues like truthfulness, honesty, forgiveness, toleration, simplicity, self-sacrifice, social service, etc.

Secondary Schools

(a) To foster national unity and spirit of patriotism.

(b) To develop respect for national ideology and national culture.

(c) To develop integrity of character and spirit of social service.

(d) To inspire to achieve high standard of individual and social virtues, and to live a good life, clean in thought and correct in action, etc.

As has been said before, in Bangladesh moral education is compulsory from class I-VIII of schools. The extent of time allocated to moral education in schools varies from 2 - 5 periods a week. Each period is of 40 - 50 minutes.

As for co-curricular activities in regard to moral education, there is nothing fixed. Occasional gatherings are held on religious ceremonies where lectures are delivered on moral topics by distinguished guests and teachers. Moral education is mainly imparted in classrooms. Of course there are a few other organizations like Boy Scouts, Girls' guides, Shabuz Shena and Shurja Shena, but they do not influence the students in general for promoting moral education.

The syllabus in moral education is organized in terms of 100 marks allotted to one paper of examination. The main value emphasized in the syllabus is to turn out good boys and girls with excellent moral character. The major problem involved in the development of curriculum and syllabus is the non-existence of any agencies to follow up the recommendations, and to take necessary actions when difficulty arises in regard to obtaining instructional materials. Besides the written materials in the form of textbooks, there exists no other material in village schools. They can seldom have any audio-visual aids as are available in urban areas.

Types of Institutions for Moral Education

In Bangladesh we have at present the following types of institutions for religious and moral education:

Modrasahs for Muslim students: These are special types of institutions for imparting religious instructions to Muslim boys in order to prepare them for religious duties in the society. This Madrasah education is of 16 years' duration in 5 stages. There are at present 2,259 Madrasahs in Bangladesh with a total enrolment of 543,650 students. A Madrasah Education Board has recently been constituted to provide courses of studies and to award certificate. English and Bengali are taught in these Madrasahs and the students are admitted into the intermediate classes of colleges for general education, after they pass the Fadil examination at the end of the fourteenth year. From this year, science also has been introduced in some of these Madrasahs so that they may be brought in line with general education.

Sanskrit Tols and Colleges for Hindus: There are at present 87 Sanscrit Tols and Sanskrit Colleges, where Sanskrit language and literature are taught. A course of priesthood is also maintained here. The number of students in these institutions is about 7,000 and the duration of the whole course is 10 years.

Pali Tols and Colleges for Buddhists: There are at present 45 institutions for teaching Pali language and Buddhist literature. Of these institutions 43 are Pali Tols and 2 are Pali colleges. The number of pupils in these institutions is about 1,000 and the duration of whole course is 9 years.

The Bangladesh Sanskrit and Pali Education Board, Dacca, is responsible for conducting the examinations of the above-mentioned tols and colleges.

Provision has also been made for Christian students for religious education in schools upto class VIII. They maintain their church services on Sundays.

There are several other private non-governmental organizations both for Muslims and non-Muslim where moral education is imparted. Hundreds of unaided maktabs (primary schools) attached to mosques of 65,000 villages in Bangladesh impart religious instruction to Muslim boys and girls. In addition to these, there are hundreds of un-aided and unrecognized Madrasahs of higher standard, which impart religious education to Muslim boys. No tuition fee is charged. Food and lodging are provided free of charge. Books are supplied to them from Madrasah libraries. These institution follow a course known as Darsi-Nizami. The products of these Madrasahs mostly depend on public charity. They generally go to remote villages and earn their livelihood by preaching Islam and opening maktabs adjacent to mosques where they also serve as Imams for leading daily and weekly prayers. The number of such Madrasahs and the number of teachers and students are not known to us.

The Buddhist community maintains four well organized orphanages at Dacca and Chittagong where about one thousand young children receive religious and moral education.

The Hindu community of Bangladesh also has a number of similar organizations, like Ram Krishna Mission, Gaudiya Math and Muhauddharun Sangha, where moral education is imparted occasionally to their children.

Instructional Materials

The Bangladesh Textbook Board, Dacca, is the main agency for preparing, writing, publishing and supplying books on moral education to the school children and for writing and publishing guide books for teachers. The Board follows the guidance of the Syllabus Committee on moral education.

No new technology has been introduced until now as teaching aid and equipment for moral education in Bangladesh is an infant stage. As for supplementary materials for moral education, occasional talks over the radio and T.V. are arranged for school children by inviting religious leaders from among the Muslims, Hindus, Buddhists and Christians. Moreover, the schools hold occasional religious gatherings and discuss the life and teachings of prophets, saints and other great personalities belonging to different religious groups.

Moral education is also imparted through Bengali literature provided to children in primary and secondary stages.

Instructional Strategies

For moral education there is no special instructional strategy except those of radio and T.V. as mentioned above.

On the birth and death anniversaries of the prophets, saints and great men of different communities, the school authorities arrange meetings where the students and the teachers participate, and read papers on the life and activities of those whose anniversaries are observed. On such occasions students are awarded prizes of books and also money for writing good essays.

Sometimes punishment is awarded to such students who are disobedient or who adopt unfair means in the examinations or behave in an unmannerly way with the invigilators. The punishment varies according to the degree of offences. The highest punishment is rustication for life.

In Bangladesh the major problem involved in the instructional stratagies is want of qualified teachers as well as want of financial assistance.

Preparation of Teachers for Moral Education

In the elementary and secondary stages the teachers impart moral education to children. The primary school teachers are trained in P.T.I. (Primary Teachers Institutes) which are 42 in number. The secondary school teachers are trained in T.T. (Teachers Training) colleges which are 10 in number.

The values that are emphasized in teacher training programmes are to make the teachers dutiful, punctual, honest in preparing their lectures and to influence the same on the taught.

Experts in moral education train the teachers in P.T.I's and T.T. colleges. The major problem involved in training of teachers in our country is want of necessary equipment which are expected to be available soon.

Evaluation Procedures

The outcome of moral education in the cognitive, affective or psycomotor, domains are seldom evaluated in the schools of Bangladesh. The only measure used for evaluation of pupils in moral education is the school examinations on the results of which the pupils are promoted to *the next higher classes*. In this kind of evaluation no problem is involved. There is no such arrangement to evaluate pupils development in his moral, social and physical growth.

Role of Family and Socio-Economic Environment

In influencing children's moral development, roles of family, socio-economic environment and religious institutions are extremely important, but in Bangladesh, due to mass illiteracy and poverty, no satisfactory influence is palpable in these days of unrest when foreign influences have eaten into the vitals of the nation.

Role of Voluntary Organizations

Voluntary organizations have no role in schools for the promotion of moral education. There are a few special centres and movements devoted to moral education as have already been mentioned.

Research in Moral Education

Since the establishment of the University of Dacca in 1921 (during the British rule), research projects on moral education of the Muslims, Hindus and Buddhists have been taken in hand, and a number of teachers and students of the Departments of Arabic and Islamic Studies, Bengali and Sanskrit and also the Department of Philosophy have obtained Ph. D., D. Phil, D. Litt., degrees from the universities at home and abroad. Lately, the branch of Pali also has taken up research projects and they are making satisfactory progress.

In the branch of Islamic Studies of the University of Dacca they have recently introduced a new course of "Comparative Religion," for the M.A. degree. There was, of course, for several years a paper on "Comparative Religion" in the Honours and M.A. preliminary courses on Islamic Studies where we have been teaching Hinduism, Buddhism, Zoroastrianism, Christianity and Islam.

The Education Commission, 1959, recommended that the teachers who teach religion should possess a thorough knowledge of comparative religion and world history so that they may be able to project ably the important roles religions have played in the social, economic and moral life of mankind. At the university level they should be able to interpret religion in the light of modern science and technology. They further recommended that a large number of scholarships should be earmaked for undertaking research work in the different aspects of religion, and students and techers should be sent to visit Muslim and non-Muslim countries for obtaining first-hand knowledge of the current trends of thought in this field.

*BURMA**

SOCIO-CULTURAL BACKGROUND

Burma is predominantly a Buddhist country. It occupies an area of 260,000 square miles, lying between the two vast countries of China and India and has a population of about 30 million. Upto 1885 A.D. Burma was free and independent state and the Burmese kings ruled the country. King Anawrahta (1044 - 77 A.D.) is an important landmark in the history of Burma. Under this great conqueror and reformer, Burma witnessed for the first time political consolidation and unity. A great social change was brought about by introducing Buddhism at that time. Buddhism flourished in Burma since that time and gradually it became the greatest force in the life of the Burmese people.

Education during that time was in harmony with the social life of the people. The village was then a self-contained agricultural unit of the country life. The monastery formed the centre of culture where all children could learn the three "R's" in preparation for the voluntary and universal novitiates of the Burmese Buddhist adolescents. Education of a Burmese boy was largely religious and ethical. As soon as the boys had mastered the rudiments of reading, they had to read the Mingla Sutta which is the core of Buddhist teaching and is a moral and social code for secular life. The Mingla Sutta is still the core of moral education for the Buddhist Burmans.

Another fundamental moral code of conduct expected to be practised by every man and woman is the observing of the five precepts. They are: (i) to abstain from killing and harming any living thing; (ii) to abstain from stealing and cheating; (iii) to abstain from adultery; (iv) to abstain from drinking intoxicating drinks; and (v) to abstain from falsehood.

From 1885 to 1947 Burma was under the British rule. During this period the colonial government had introduced a new education system in parallel with the already existing monastic schools. One of the main aims of the British in Burma was to set up a strong and efficient administrative machinery. To achieve this objective a considerable number of clerks and minor officials would have to be trained in Burma. With this end in view a tripartite system of schools was organized: (i) Vernacular schools, in which the medium of instruction was Burmese; (ii) Anglo-Vernacular schools, in which the medium of instruction was English with Burmese as a compulsory subject; and (iii) English schools where the medium of instruction was English with Burmese as a second language. Moral education was not imparted as a separate subject in the new school system which was secular in nature.

With the advent of independence in January 1948, the Union of Burma entered into a new era in her history of education. In 1952 the government launched the historic educational plan -- known locally as the 'Education Plan for Welfare State'. The cardinal aims of the new educational plan were as follows:

i) To ensure a universal knowledge of three 'R's' among all citizens of the Union;

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* Based on the country report presented by the Burmese participant at the Workshop on moral education held at NIER in March 1979.

ii) To ensure the production of a sufficient number of technicians and technologists;

iii) To train and equip young men and women so that they can adequately and efficiently perform various duties as citizens of the Union;

iv) To eradicate illiteracy and produce men and women who possess 'Five Strengths' namely, intellcetual strength, physical strength, moral strength, economic strength and social strength, and

v) To perpetuate democracy within the Union.

Moral education was included in the fourth aim. To achieve this aim religious instructions and civic leassons were taught at all schools of all levels. But in 1962 the Union was on the brink of disintegration and this made the Revolutionary Council step in to take up the responsibility of the state. In 1974 the new constitution of the Socialist Republic of Union of Burma was adopted by the nationwide referendum.

Guideline for the Provision of Moral Education

Burma entered a new phase when the Revolutionary Council of the Union of Burma took the helm of the state in 1962. The Revolutionary Council in its policy declaration "The Burmese Way To Socialism" mentioned in paragraph 17(a) that:

> "The Revolutionary Council believes that the existing education system unequated with livelihood will have to be transformed. An educational system equated with livelihood and socialist moral value will be brought about ---------"

This policy is also reflected in the Constitution of the Socialist Republic of the Union of Burma. Under the Basic principles Article (10) specifically requires that:

> "The state shall cultivate and promote the all-round physical, intellectual and moral development of youth."

In line with the policy of the state, the Council of state directed that moral education of youth shall be officially launched from the 1977-78 academic year; that priority shall be given in the primary levels as far as a child's moral development is concerned; that the syllabuses and teachers' guides shall be drawn up in detail; that teachers' skill shall be improved and that ways be discovered for pupils' minimum standard of moral education as one of the requirements for promotion.

PRESENT STATUS OF MORAL EDUCATION

The Ministry of Education drew up a short-term Moral Education Plan and on 8 June, 1977 formed a 'Moral Education Syllabus Committee' headed by the director of basic education so as to implement the Plan as speedily as possible. The members of the Committee are experienced educators, teachers and education officials from various institutions of education department. The Committee has drawn up the main objectives of moral education; the syllabuses of moral education and prepared teachers' guides for the primary level, lower secondary level and upper secondary level.

The Objectives of Moral Education

With the cardinal objective of promoting socialist morality, moral education shall endeavour to:

i) Instil correct moral attitude and moral action;

ii) Encourage appreciation and desire to safeguared the cultural heritage of the various national groups of the Union;

iii) Cultivate Union-consciousness;

iv) Promote the habit of working in collective and identifying themselves with the people; and

v) Instil the ideal of service.

With the above main objectives as guidance, appropriate objectives have been drawn up for the different levels of basic education.

The objectives of moral education for the primary level have been defined as follows:

To enable pupils

i) To love one's class, one's school and one's community;

ii) To respect elders, parents and teachers;

iii) To speak the truth and be civil;

iv) To appreciate the value of one's own property as well as school property and public property, and

v) To be able to live in harmony with others within one's community.

Syllabuses appropriate to these objectives have been drawn up at two levels; one for from kindergarten to second grade (lower primary) and the other for third and fourth grade (upper primary).

The objectives of moral education at the lower secondary level are defined as follows:-

i) To instil patriotism;

ii) To enable students to differentiate between good and evil;

iii) To promote discipline;

iv) To cultivate an appreciation of one's cultural traditions and values;

v) To promote co-operation in activities;

vi) To encourage respect for elders, parents, and teachers; and

vii) To ensure proper maintance and use of public property.

Syllabuses appropriate to these objectives have been drawn up for the grades five to eight.

The objectives of moral education at the upper secondary level are defined as follows:

i) To serve motherland and mankind;

ii) To enable students to distinguishh between good and evil, and justice and injustice;

iii) To ensure discipline;

iv) To safeguard traditional culture and to spurn unseemly conduct and clothing;

v) To work dutifully and loyally in co-operation with others in all human activities;

vi) To show respect for elders, parents and teachers, and

vii) To safeguard public property.

Syllabuses in keeping with these objectives have already been developed.

Intructional Strategies

Moral education is imparted by the headmasters and all the teachers. There are no specifically designated teachers for the subject. All the teachers in schools are jointly responsible for the sound moral development of their pupils. Each class teacher is responsible to teach his class moral lessons in line with the guidance given in the teachers' guides. The subject teachers while teaching their specialized subjects have to correct the mode of conduct and the activities of the pupils in conformity with objectives of moral education. During the period prescribed for moral education, moral lessons are taught, discussions based on their lessons are held and the teachers then give the proper guidance. After the teachers have taught the pupils theoretically, they endeavoure to give them practical experience by encouraging to carry out the various co-curricular activities and activities of 'Lanzin Youth Organization'.

PREPARATION OF TEACHERS FOR MORAL EDUCATION

Programmes have been drawn up with a view to acquainting teachers with the policy of moral education, techniques of moral training, and developing their own moral character. Teacher trainees at the Institute of Education, the Academy for the Development of National Groups, teachers training colleges and teachers training schools are given lectures, and are encouraged to take part in discussions bearing on moral education. At the same time, teachers already in-service are given the same opportunities to study, discuss and learn about moral education.

The Co-operation of Parents and Community

As children, outside of school hours, have to live with their parents and friends of their age group, it is imperatively necessary to enlist the co-operation of parents, youth organizations and the community at large in striving to develop the moral character of the children. Programmes for organizing such people have also been drawn up.

Evaluation of Moral Education

Since moral education has been introduced in the present form in 1977, it has not as yet been prescribed as an examination subject. However, in the long run, it will be given some importance as an examination subject and the suitable means are being sought to emphasize its importance. Plans are in hand to conduct pupils' evaluation in moral education at the secondary level by the State/Division Education Inspection teams, and at the primary level by the Assistant Township Education Officers.

A pupil's moral development or conduct cannot be judged from his ability to recite moral lessons by heart, or from his ability to write out the answers in an examination. In evaluating moral education pupil's manners, conduct, speech, activities and even his values and thought should be objectively studied. Since the objective of moral education is to instil correct mentality and good conduct, it is difficult to evaluate moral education correctly through the examination system. The pupil will have to be observed in and out of school, over an extended period. It is therefore necessary to set up a new methodical system of evaluation. For this, suggestions have been invited from all states and divisions.

INDIA

SOCIO-CULTURAL BACKGROUND

India is a multiracial, multireligious, and multilingual country. Its population is about 650 million which makes it the second most populous country in the world. Half of this population is below the age of 18 years. The country extends about 3200 kilometers from North to South and about 2800 kilometers from East to West with an area of 3,287,782 square kilometers. There are 15 major languages. Hindi is the official language of the Union while English is the associate official language.

Hinduism is the most dominant religion followed by 83.5% of the population. Other important religions in the country are Islam (10.5%), Christianity(2.5%), Sikhism (1.8%), Buddhism (0.7%), and Jainism (0.5%). While allowing for diversity in language, race, caste and religion the nation advocates respect for all creeds, faiths and does not conceive that any one of them should thrive at the cost of the others.

Politically India comprises 22 states and 9 union territories. Education is a state subject which means that the states are free to develop educational programmes in keeping with their needs and resources, while the central government can mainly act in an advisory capacity. However there is a noticeable trend in the last few years towards the development of a common educational pattern. The regional languages are developing fast as the media of instruction at all levels. There are a large number of English medium educational institutions spread throughout the country.

Brief Outline of the Important Periods in Indian History

The story of Indian education is as old as the story of Indian civilization which can be traced back to 4,000 years or more during which period India evolved different systems of education in accordance with the changing needs of the times. It should also be stated that the annals of Indian History, during the ancient and medieval periods, abound in high traditions of learning exemplified by the names of such reputed centers of education as Takshasila, Nalanda, etc. These high traditions of learning, which have passed through many ups and down resulting from the political and social vicissitudes of the times, have formed an integral part of the socio-cultural life of the Indian people from the earliest times down to the advent of the modern era.

During the 6th century B.C. India saw two great religious men, the Buddha and Mahavira. Mahavira was the founder of Jainism. The teachings of these two saints have been preserved in the Buddhist and Jain traditions.

But the true historic period starts with the invasion of Alexandar the great from Macedonia who fought a pitched battle against the King Porus, who was defeated. In the meanwhile there was an attempt to establish an empire by Chandragupta Maurya who subdued the Nondas of Magadha and other local chiefs and finally established the greatest empire in India. His son was Bindusara and who in turn was succeeded by his son Asoka the Great.

He fought one of the worst and most terrible wars against the Kalingas in which thousands lost their lives. On seeing the terrible sufferings of men in the war, Asoka decided not to wage any more wars and embraced Buddhism. He was mainly responsible for the spread of Buddhism outside India.

After the collapse of the Mauryan empire there were Sunga and Kanva dynasties that were succeeded by the Kushan and the Indo-Greeks. The next important empire was that of the Guptas and their period of reign is acclaimed as the Golden Age in Indian history which saw a great flowering of literature, art and architecture, painting, astronomy and medicine. The Guptas patronised a large number of universities and libraries.

The next great emperor was Harshavardhana who fought against Pulakeshi of the Chalukyas. After Harshavadhana there were Gurjara, Prathiharas and Rajputs. Then came the Muslim invasion of Mahamud of Ghazni, Ghori and Babar, who established the Mughal empire. The most important emperor of this period was Akbar the great. He wanted to bring about better understanding between Hindus and Muslims. He preached a new religion called Dine-Ilahi, a combination of the tenets of Hinduism and Islam. But this religion unfortunately died with Akbar himself. The architectural remains of the Mughals are the most fascinating among many others. One of them is the famous Taj Mahal, buit by Shah Jahan, which is considered as one of the wonders of the world. At the decline of the Mughal empire, the British entered India, and ruled for about 200 years.

In the peninsular India there were several kingdoms who were independent of these great empires. They were the Pallavas, the Cholas, the Pandyas, the Chalukyas and the Vijayanagar empire. There was another great power, the Marathas, which was a challenge to the Mughals. Some of the best paintings in the world can be found in the caves at Ajantla, which were painted over a period of 800 years under the patronage from the Satavahanas in the 2nd century B.C. upto the Guptas in the 7th century A.D., if not later.

The history of Indian education can broadly be classified into five periods.

Brahminic Period

The gurukula system characterises the most important feature of the ancient Indian education. According to this system a pupil had to stay at the household of a Guru of established reputation. Education was conceived as an effective means of attaining spiritual liberation from the bondage of ignorance. The gurukula system of education is a standing monument of that laudable ideal, where the disciple grows up in intimate proximity with the guru and tries to emulate the guru in all aspects of personal living. These institutions were called second homes for the young who were accepted after a prescribed ceremony of initiation. All learning was imparted in the institutions set up in forests outside the cities, and the disciples were from the upper strata of the society. The Brahmins were the most enlightened group in the society and their main pre-occupating was the acquisition and propagation of learning besides seeking their own salvation through yogic practices.

In ancient India religion exercised a very potent influence upon the lives of the people. During the ancient period teachers were mostly drawn from the Brahmin community. They enjoyed great social status since they were the most powerful source of knowledge in the absence of written texts.

During the Brahminic period there was no distinction made between secular, moral and religious education. Education was primarily considered as a process of understanding the moral values of life and attaining spiritual emancipation under the guidance of a guru.

Buddhist Period

During this period, the Viharas or monasteries emerged as centres of education. Buddhism laid particular stress on self-reliance and self-effort in the pursuit of the ultimate truth. The disciple was asked to think for himself and to accept others' opinions only after he had been fully convinced of their soundness.

Under the Buddhist system the attainment of liberation by the individual ceased to be the ultimate aim and the person who succeeded in acquiring enlightenment was expected to work for the good of his fellow men instead of remaining satisfied with his own nirvana. This ideal with its emphasis on the welfare of others indicates best the love and compassion which are the characteristic features of Buddhistic teaching. It advocated the need for willingly bearing the burden of others' suffering, to bring relief from the sorrows of the world. It also subscribed to the promotion of the doctrine of Ahimsa (non-violence). The curricula consisted of religious, moral and philosophic ideals. Some of the Buddhist monastries developed into great centers of learning and came to be known as universities. Some of the universities like Nalanda became international centers of learning and were instrumental in spreading Indian education in central and eastern Asia.

The Muslim Period

The Muslim conquest of India was of a kind which has no parallels in her past history. Education received great prominence under the Muslim period. The basis of education was religion and the main objective was the preparation of religious minded persons. Apart from disciplining the intellect, the teachers wanted to inculcate the essentials of moral and material excellence in living. The system of education during the Muslim period catered to the religious, cultural, intellectual and vocational needs of the people. The religion of Islam stresses the brotherhood and equality of man under the sovereignty of God. There is still a network of primary schools, called madrasah attached to the mosques in India where the traditional Koranic morality is imbibed among the Indian Muslim children. Originally the name of a faith, Islam later came to signify a certain pattern of civilisation, which is now an integral part of the Indian culture. As there are 60 million muslims in India, Muslim values certainly find a place in imparting moral and spiritual instruction.

The British Period

The British rule brought with it not only a change of regime, but also

Western science and technology and an awareness of political institutions. During this period, among the Hindus, many reformist movements arose that favoured the adoption of English education, purging social life of many of its evils, such as sati, advocated changes like widow remarriage and assimilated some of the vital elements of Western culture into renascent Hinduism. The various social-cum-religious reform movements of the 19th century are most significant since they were organized and led by the people of the country, and above all, in the sense that they had their feet firmly rooted in the ancient culture and religion of the country. They had the real needs and aspirations of the Indian people at heart. Following are the leading national movements which have created a broad national perspective in the Indian people without losing their faith in those higher values of life which are characteristic of its inner substance.

1. The Brahmo Samaj movement
2. The Arya Samaj movement
3. The Theosophical movement
4. The Ramakrishna Mission movement
5. The National movement among Muslims
6. The Indian National Congress movement

These social-cum-religious and national movements tried to combine harmoniously the elements of Eastern and Western culture to build up Indian national character. The struggle for independence helped to infuse young minds with a moral fervour. The renowned social reformers like Raja Ram Mohan Roy, Keshab Chandra Sen, Swami Dayananda Saraswati, Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo and Mahatma Gandhi have reiterated the importance of moral life and moral education. In fact, it could be said that the consciousness of moral values among Indians was perhaps at its highest during their struggle for independence.

Modern Period

Ever since India achieved its political freedom it has made systematic efforts to transform itself into a secular democratic Republic. This means that the educational system must make its contribution to the development of habits, attitudes and qualities of character which will enable its citizens to bear worthily the responsibilities of democratic citizenship and to counteract all those fissiparous tendencies which hinder the emergence of a broad, national and secular outlook. The Government of India appointed various commissions to survey Indian education. The University Education Commission (1950), the Secondary Education Commission (1953) the Committee on Emotional Integration (1962) and the Education Commission (1966) all pointed out in their recommendations the importance of moral and spiritual education.

The appointment of the Committee on Religious and Moral Instruction in 1959, popularly known as the Sri Prakash Committee, for the first time developed an outline of a syllabus for moral and spiritual education. This forms the basis of all systematic efforts in curriculum construction in moral and spiritual education in this country.

In view of the general debility of moral values rampant in the country many educationists think it is absolutely imperative that moral education should be an integral part of school education. It is quite depressing to note the prevalent tendency to underestimate efforts to meet the legitimate moral and spiritual needs of children. It is indeed not surprising that unrest among students has assumed alarming proportions in the country during recent times.

The Secondary Education Commission while realising fully the need for religious and moral instruction in schools stressed the importance of "the influence of the school through the conduct and behaviour of the teachers themselves".

The Education Commission has also taken cognizance of the need for training in spiritual and moral values. After endorsing the University Education Commissions' recommendations to the central and state Governments to introduce education in moral, social and spiritual values in all institutions under their control, it makes the following recommendations to give a value orientation to education:

1. The Central and State Governments should adopt measures to introduce education in moral, social and spiritual values in all institutions under their direct control on the lines recommended by the University Education Commission on religious and moral instruction.

2. The privately managed institutions should also follow suit.

3. Apart from education in such values being made an integral part of school programmes generally, some periods should be set apart in the time table for this purpose. They should be taken not by specially recruited teachers but by general teachers. It should be one of the important objectives of training institutions to prepare teachers for it.

PRESENT POSITION OF MORAL EDUCATION

In current thinking throughout India there is great awareness of the urgent need for education for character building. The official document "the Curriculum for the Ten Year School: A Framework" released by the National Council of Educational Research and Training has laid down the objectives and the contents of programmes of curriculum renewal for the country. This has been accepted by all state Governments. This document has the following to say on character building and human values:

> "The School Curriculum should have a core centering round the objective of character building. The best way to do this is to help the child find the right road for his self-actualization and encourage him to follow it, watching, suggesting, helping but not interfering. Self-actualization is a strong need in human beings; but the conditions in which the child lives -- its social, mental and moral environment --

> may not be always conducive for the fulfilment of this need. Hence attempts have to be made to nurture the child to discover its potentialities. Educational activity should be organized in such a way that always and ever, in each and every task the child is encouraged to express itself and find its best fulfilment".

As education is a state subject, the position of moral education differs from state to state. About half of the Indian states have taken up the moral education programme in a formal way. They have developed curricula and instructional materials, made regular provision in the school time-table, and in some cases, even made moral education an examination subject. In other states moral educatjon is imparted mainly through co-curricular activities and through the teaching of mother tongue and civics.

Objectives and Curriculum

The objectives of moral educatin included in modern curricula are (i) to inculcate in children desirable qualities and manners of a good citizen (ii) to inculcate in them the spirit of patriotism and national integration (iii) to inculcate in children respect for parents, teachers and elders in general (iv) to teach them reverence for all life (v) to inculcate in children a spirit of fairplay, justice, truthfulness and honesty (vi) to develop a disposition of cheerfulness and aesthetic sense (vii) to teach values of hard work and efficiency (viii) to develop in children faith in God or in a high spiritual being (ix) to teach them to have equal respect for all religions and (x) to prepare them to lead a useful and constructive life in a democratic, secular and socialist society.

Even in denominational schools, where moral education is a compulsory subject, the objectives of moral education are more or less the same as above. Some religious institutions prescribe as part of the syllabus in moral education extracts from their scriptures, but as the student population is invariably a mixed one, the trend is to have teachings from all religions.

In states where moral education is prescribed as a subject, the real importance assigned to it depends on the attitude of the principal and the teachers. If the pressure of the academic subjects is high, moral education may be religated to an unimportant place. The time allotted to moral education as a formal subject is one to two periods per week. Besides, about 15 minutes per day are devoted for this purpose in the morning assembly.

The syllabus in moral education is developed keeping in view (i) the present needs of the society, (ii) needs of the growing children and (iii) religious and cultural traditions of the country. Because of its long tradition, religion tends to dominate many syllabuses in moral education even though there is no attempt to teach religious dogmas. However the modern generation is becoming more and more rational and there are occasional conflicts between faith and reason. Attempts are being made to develop programmes in moral education which are more secular in nature and less dependent on religion.

The Committee on Religious and Moral Instruction made suggestions of a broad framework of instruction in moral and spiritual values which has been generally accepted as the basis of moral education programme in modern Indian education. The pattern of curriculum in moral education is more or less on the following lines.

Elementary Stage:

a. The school assembly should be held for a few minutes in the morning for singing of national anthem, patriotic songs and talks of moral nature.

b. Simple and interesting stories about the lives and teachings of prophets, saints, religious and past national leaders should be included in the syllabus for language teaching.

c. Discussions in all subjects should be so conducted as to develop children's individual personality and also to bring out the moral content of the subject taught.

d. Wherever possible, the interest of the child should be aroused by the use of audio-visual material, such as photographs, filmstrips and coloured reprints showing works of art and architecture closely connected with the main living religions of the world.

e. In the school programme, two periods a week should be set aside for moral instruction. In these classes the teacher should relate inspiring stories drawn from the great religions of the world and other sources and explain broadly their ethical teachings. Dogmas and rituals of religion should be excluded from moral instruction.

f. Through school programme the attitude of service and the realization that 'work is worship' should be developed in the child.

g. All schemes of physical education and all forms of play in the school should contribute to the building of character and the inculcation of the spirit of true sportsmanship.

Secondary Stage:

a. The morning assembly should observe two minutes' silence followed by readings from the scriptures or great literature of the world on an appropriate topics. Community singing should also be encouraged.

b. The essential teachings of the great world religions should be studied as part of the curriculum pertaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading.

c. One hour a week should be assigned to moral instruction. The teacher should encourage the habit of discussion in this class.

Apart from this regular class instruction, suitable speakers may be invited to address the students on moral and spiritual values. Joint celebrations may be organized on the occasion of important festivals of all religions. Knowledge and appreciation of religions other than one's own and respect for their founders, should be encouraged in various ways including essay competitions.

d. Organized social service during holidays and outside class hours should be an essential part of extra-curricular activities. Such service should teach the dignity of manual labour, love of humanity, patriotism and self-discipline. Participation in games and sports should be compulsory and physical education, including sex hygiene, should be a normal part of school programme.

Even in cases where systematic moral education programmes are not taken up, the schools invariably organize many festivals which are related to lives of great men, and provide an opportunity for students to identify the lofty ideals those great men had before them and how they struggled for the realization of their life goals. The programme of social work, socially useful and productive work, NCC, scouting,etc., are expected to instill respect for values and regard for character. Thus co-curricular activities are expected to promote moral and spiritual values in children. The school assembly, the celebration of religious festivals of all religions, work experience, team games and sports, subject clubs, social service programmes -- all these can help in inculcating the values of cooperation and mutual respect, honesty and integrity, discipline and social responsibility. These values have special significance in Indian society today when young men and women are passing through a crisis of character.

Instructional Materials

A few states in India like Karanataka, Tamil Nadu, and Uttar Pradesh have prescribed special books for moral education. They contain biographies of great men, religious leaders, suitable verses from sacred scriptures of various religions, didactive poems, suitable proverbs, and accounts of moral achievement.

The most frequently used instructional material is a series of supplementary books prescribed for additional reading. Besides, textbooks in such subjects as the mother tongue, second language, history and civics, also have portions dealing with moral education. Charts are displayed in school buildings emphasizing desirable values. While books in moral education, as in other subjects, are produced by state agencies, some denominations have also produced their own series of instructional materials. Very few schools can afford to have any materials apart from the printed ones. Those that can are using film-strips and films.

Instructional Strategies

Since the general consensus is for a functional moral education, very few school systems are in favour of the direct teaching of morals. Most of the schools are in favour of creating the right atmosphere in which children can mature emotionally. While recognizing the importance of home and school atmosphere for moral development, the Committee on Religious and Moral Instruction held that deliberate, systematic moral instruction in school was essential. Though this view is endorsed by the Education Commission and widely accepted in principle, it has not been implemented in the vast majority of schools in our country.

Various strategies are used for the indirect teaching of moral and spiritual values in schools. These include using the regular school programmes, physical and health education, games and sports, co-curricular activities, work experience, social service, celebration of national days and festivals, and school assembly. Subjects like languages and social studies are presented in such a way as to inculcate integrity, social responsibility and a right world-outlook. Some of the institutions use up-to-date and modern methodologies like quizzes, questionnaires, group discussions, play writing, play reading, film shows, socio-drama, psycho-drama and role play.

But the usual procedure followed is still that of a talk by the teacher followed by some discussion. Students are also assigned some reading from books and then discussions are organized on the material read. Talks by guest speakers are also arranged. Many schools involve their children in social activities such as cleanliness campaign and literacy drive. Scouting and guiding programmes play an important role in the moral education scheme of the schools.

Most schools follow the practice of encouraging good behaviour by public praise in the morning assembly and in the school magazine. Some schools also give annual merit certificates for good moral behaviour. Corporal punishment is forbidden throughout India. Verbal admonition, both in private and public, is frequently used as a deterrent. Parents of erring children are occasionally called to school to have talks with the principal and the teachers. Monetary fines are very rarely used as a deterrent.

National awards have been instituted for children for outstanding brave performance in saving human lives, etc. As an additional incentive the awardees are invited to Delhi to participate in the annual Republic Day parade and ceremoniously receive the award from the President of India.

Preparation of Teachers for Moral Education

In all teacher training institutions moral education is taught indirectly as part of the aims and the objectives of education. In the discussion on the philosophies of education also passing reference is made to spiritual values. By and large the teachers are reluctant to teach moral and spiritual values since they themselves are not adequately trained for the job. Except in sectarian religious institutions one cannot expect to have specially trained personnel made available for moral education.

In spite of the fact that the Education Commission advocated the need for training institutions preparing all prospective teachers with adequate skills and competencies to handle moral instruction classes, not much has materialized so far. The only exception that could be identified is the lead taken by the Ramakrishna Institute of Moral and Spiritual Education at Mysore.

This institute prepares fresh graduates for a Bachelor of Education degree in which content and methodology pertaining to Moral and Spiritual Education is compulsory for all the trainees. The Institute also runs an in-service teacher training programmes for 200 teachers and headmasters divided into 4 batches of 50 each. Each batch is exposed to 8 weeks of intensive training in moral education. The teachers are deputed by the State Government and the entire expenditure is met by the State Government. It is a fully residental institution which accommodates 100 regular Bachelor of Education students besides the 50 deputed teachers for the Diploma course offered four times a year.

This Bachelor of Education programme oriented to Moral and Spiritual Education has been functioning since 1974 and the College is affiliated to the Mysore University in Mysore. The Diploma course for High School teachers in Moral and Spiritual Education started functioning in the academic year 1977-78. Besides the above two courses, the Ramakrishna Institute of Moral and Spiritual Education conducts short term retreat courses varying from 3 to 15 days' duration for college students and the general public. These retreat courses are organized twice every year and are becoming increasingly popular.

The main objective of the one year Bachelor of Education course is to prepare teachers to teach moral and spiritual values in addition to the regular school subjects they are expected to teach. The 'methods' course includes discussion on the objectives, curriculum, methodology and evaluation in moral and spiritual education. In addition, visits to places of worship, compilation of hymns, anecdotes and episodes involving moral and spiritual themes are encouraged. Other activities in which the students participate are: prayer, meditation, chanting, yoga, social service, shramadan (voluntary labour), sports and games and celebration of religious festivals.

The academic programme of the diploma course at the Ramakrishna Institute envisages a comprehensive programme of theory and practice. The theory part consists of:

a. Study of the religions of the world with special reference to India (40 hrs)

b. Study of selected passages from the scriptures of the various religions (20 hrs)

c. Biographies of great men (30 hrs)

d. Indian culture (25 hrs)

e. Citizenship and national integration (10 hrs)

f. Ethics including philosophy and psychology of religion (25 hrs)

g. Need, aims and methodology of moral and spiritual education (15 hrs)

The practicals consists of 'practical teaching' for a week, a dissertation of about 2,000 words on an approved topic in moral education, and an educational excursion. The scheme of evaluation consists of assessment of performance both in theory and practice.

The Teacher Training Institutions in the country do not seem to have a well defined course to offer moral education. A couple of units could be identified under the courses on general subjects. For instance, "Philosophical and Sociological Foundations of Education" has reference to character development as one of the aims of education. Again "Trends and Problems of Education" has moral education as one of the problems of education. Apart from these there is no systematic effort being made to inculcate moral and spiritual values in the trainees and much less in the form of instructional methodologies. The trainees are not exposed to any skill in handling moral education classes.

If moral education is conceived as an integral part of modern education, then the teacher training programme needs to be suitably modified to help develop skills and competencies in prospective teachers in handling the content prescribed on the basis of objectives listed and developing capability in assessing moral development in pupils from time to time. This has not yet been taken very seriously. The private agencies like Ramakrishna Mission Institute of Moral and Spiritual Education, the National Catechetical and Spiritual Centre and National Center for Religious and Moral Education under the Catholic Bishop's Conference of India have done commendable work in this area. The realization of the need for introducing moral education itself is to be considered as a great venture forward and one could see evidences of increasing number of schools trying to introduce moral education as an integral part of education.

Evaluation Procedures

Evaluation certainly assumes a very significant role in the school curriculum. It maintains an intimate relation with the instructional objectives and learning outcomes. Tools and techniques of evaluation in moral education need to be developed to meet our requirements. In most states moral education is not an examination subject and no effort is made to assess pupils' development in moral education. As long as moral education has not been given a formal place in the scheme of studies in India it will not be possible to develop effective evaluation tools. However, we see some rudiments of evaluation being incorporated into internal assessment and in the preparation of pupil progress cards.

There are a large number of situations where the teacher as an evaluator could participate with the children and assess pupil performance realistically. The techniques for evaluating the outcomes in moral education are mostly process-based. More often, rating of the quality of conduct and character is recorded in the school leaving certificate or cumulative record.

Following are some of the techniques which are generally being adopted for evaluation of moral education in schools:

1. Observation
2. Anecdotal records

3. Rating scales
4. Attitude tests
5. Case studies
6. Self-evaluation
7. Peer group evaluation
8. Oral testing-quiz competitions
9. Interviewing
10. Sociometry.

Various institutions and educational agencies have been developing their own procedures for evaluation. Some Boards of Secondary Education and State Councils of Educational Research and Training and State Institutes of Education in different states of India have developed schemes of internal assessment. Assessment of personality traits is being done on a five-point scale.

Major Problems Involved in Evaluation:

There has not been any systematic efforts for identification of problems faced in respect of pupil evaluation in moral education in India. However, one should expect that in a very complex society which has a pluralistic composite culture and where young pupils from different religions and ethnic groups, economic and cultural backgrounds, study in the same classroom, adoption of any single uniform evaluation tool may not bring out the expected results.

Granting that the tools are made available, evaluation cannot be successfully conducted until teacher competencies are developed. This would mean that there is a great need for strengthening pre-service and in-service training programmes in this area.

Habits, both of mind and body, are formed in the early years at home. The child is continuously under the influence of the home and the community over which the school has no control at the present time. By and large the schools are functioning in isolation from the community. Efforts for parental education and establishment of better school community relation have become quite imperative in influencing children's moral development.

The teaching fraternity itself does not seem to have developed a functionally feasible and effective standard of professional ethics. Unless the teaching community rises to the challenges of the times, and with a sense of professional commitment and conviction takes up moral education seriously by setting an example through its own life, much cannot be accomplished in this field.

Role of Home and Socio-Economic Conditions

The home still plays the greatest role in the moral upbringing of the

Indian children. Traditionally these children have been taught to respect their elders and learn from them. In large parts of India, especially villages and small towns, this tradition is still continuing. But there are signs of its weakening in big cities where extraneous influences are more powerful than the combined influence of the home and the school. Present day parents do not want to be strict towards their children, and when such children have enough freedom, as they do in tiny affluent and westernized sections of the society, many behavioural problems do crop up. Yet most parents would like their children to grow up in the traditional image of sincere, responsible and conscientious citizens.

The socio-economic reality, unfortunately, is the greatest hinderance in the moral development of the youth. There is wide-spread unemployment among the educated young people. Parents pressurize their children from very young age to prepare hard for getting good jobs in future. The whole educational system is but a ladder to prepare children for future employment and the main purpose of learning is to get good grades. Because of the centralized external examinations, children develop many harmful psychological traits.

The radio and television are under government control, and they contribute to the moral education of young people. But the press in India is free and the ill-effects of mass advertisement under pressure have begun to show.

Role of Voluntary Organizations

There are a large number of voluntary organizations in India that are engaged in social service of various kinds. Many of them are affiliated with different religious sects. They do commendable work in time of some national emergency. They also run various educational institutions from nursery to the college level.

Recently some non-sectarian organizations have started coming up that want to create a moral awakening among the people and to develop a new life-style for Indian people. Mention may be made in this connection of the Sarvodaya (Progress of All) movement that is attracting growing number of adherent. This movement, characteristically, is involved not only with religious and cultural aspects but more so with the socio-economics aspects of people's lives.

Research in Moral Education

Some studies have been conducted in India on the moral aspects of children's development. Mostly they are in the form of university dissertation. Recently a Status-Study of Moral Education in India has been conducted by the National Council of Educational Research and Training (NCERT), New Delhi, developmental work on the basis of this study is to be taken up shortly.

INDONESIA

SOCIO-CULTURAL BACKGROUND

Indonesia is an archipelago which consists of about 13,000 large and small islands. The large islands are Java, Sumatra, Kalimantan, Sulawesi and Irian. Of the 13,000 islands, 3,000 are inhabited. The Indonesian archipelago is almost as large as West Europe (about 1,900,000 sq. km.) and its population is about 140,000,000 and consists of various races.

The Indonesian people use many different regional languages. As a nation, the Indonesians possess an official language which is called Bahasa Indonesia (the Indonesian Language). This language is used in everyday communications such as in offices, in markets, in shops, in schools, in government offices, in various agencies and institutions, etc. The various races who formerly made use of their own regional languages (native tongues) for communications within their own racial circles, now also use Bahasa Indonesia. Bahasa Indonesia is very useful for interracial communications.

The development of the national language is taken care of by the Government. The regional languages, which are well-preserved by the speakers, such as Javanese, Sundanese, Maduranese, etc. are also respected and supported by the Government.

The Indonesians are adherents of various religions: Islam, Catholicism, Protestantism, Hinduism and Buddhism. The religious life in society runs very well. Religious conflicts which may shake the life of society have never happened. The adherents of these different religions live tolerantly side by side under the guidance of the State.

The important periods in the national history of Indonesia are as follows:

1) The Nation's Golden Age, which included the periods of the kingdoms of Sri Wijaya (7th - 12th centuries A.D.) and Majapahit (13th - 16th centuries A.D.).

2) The Nation's Disintegration (17th - 19th centuries A.D.) which was marked by persistent armed resistance against western imperialism.

3) National Movements (1908 - 1945), which were characterized by the emergence of national consciousness of having one country, one nation, and one language: Indonesia, with the slogans "Free Indonesia" and "Glorious Indonesia".

4) Independence Proclamation of Indonesia (17th August 1945). The Indonesians proclaimed their independence on 17th August 1945 and since then they have remained an independent nation.

5) The new Regime (1966 - present), which is marked by the genuine practice of Pancasila and the 1945 Constitution. The New Regime is also called the Development Regime, because in this period the people through their representatives in the People's Consultative Congress (temporary) decide to carry out development

plans gradually and continuously known as the "Five Year Development". At present Indonesia has reached the third cycle of the Five Years Development, and it is therefore called the "Third Five Year Development".

Religious and Cultural Movements and their Influences on Society

1. Sarikat Islam (Islam Union)

At first this organization was called Sarikat Dagang Islam (SDI) or Union of Islam Businessmen. It was established by Kiyai Haji Samanhudi, an outstanding batik businessman in Laweyan, Solo, Central Java. SDI was established in 1911 and was located in Solo. This organization was welcomed by batik businessmen because by using it they were able to compete with chinese businessmen. As the membership of SDI was limited to Moslem businessmen, its growth was obstructed. Its name was therefore changed to Sarikat Islam by Haji Umar Said Cokroaminoto in 1912. The centre was no longer in Solo (an interior city) but was moved to Surabaya (a coastal city). The membership was no longer limited to businessmen but was also open to Moslem farmers. Sarikat Islam succeeded in achieving greater membership because of the figure of Cokroaminoto himself.

Sarikat Islam's further development proceeded haltingly because of frictions in its own organization. In 1923 the organization changed its name to Partai Sarikat Islam and in 1929 the name was again changed to Partai Sarikat Islam Indonesia or SPPI. At present this party, together with other Islamic parties, has been fused to a new party bearing the name: "Partai Persatuan Pembangunan" (Development United Party).

2. Budi Utomo

Budi Utomo was established in Jakarta on 20th May 1908 by medical school students led by Sutomo and Gunawan. The Organization's aim was "to assure life as a respected nation". Its activities were focused on problems concerning education and culture. The membership was limited to Javanese and Madurese of the following classes: nobility, regents, Dutch government officials, and western educated intellectuals.

In spite of its limited membership one thing is worth noting, that is, the existence of Budi Utomo as the first modern organization in Indonesia awakened the Indonesians to the fact that they were a cultured and respected nation. For this reason, the birthday of Budi Utomo, 20th May 1908, was established as the "Day of National Awakening".

Inclusion of Moral Principles and Moral Education Programme in the Education System

Moral principles were for the first time mentioned in the State's Guidelines of 1973. It was stated there that "... the curriculum of all levels of education, from the Kindergarten to Institutions of Higher Learning, owned by the state as well as by private foundations, should include Pancasila Moral Education and sufficient elements to perpetuate the 1945 spirit and values in the young generation."

These principles were again emphasized in the State's Guidelines of 1978. Among others it was stated that "... Pancasila Education, including

Pancasila Moral Education and elements which can perpetuate and develop the 1945 spirit and values in the young generation, should be included in the school curriculum from Kindergarten to universities, owned by the state as well as by private foundations."

This decision was an improvement on the contents of the State's Guidelines of 1973. Based on the contents and position of education in the State's Guidelines of 1978, it is clear that education possesses a fundamental position as part of nation and moral building.

The moral principles outlined in the State's Guidelines of 1973 were elaborated and became the moral education programme of the 1975 Curriculum, namely, Pancasila Moral Education Curriculum, Divinity Education Curriculum and Social Sciences Curriculum.

This is indicated by the fact that starting from 1976 all students from Kindergarten to Institutions of Higher Learning are given Pancasila Moral Education.

Modernization Consciousness and International Influences

1. The Indonesians are still carrying out their development. For that purpose a lot of capital is needed. Cooperation with other nations is therefore greatly required. This cooperation ought to be based on mutual respect.

2. The Indonesians believe that modernization is not the same as westernization. The Indonesian nation building is completely based on Indonesian personality.

3. The Indonesians are no longer a closed nation. Instead they have established relations with all nation in the world. To prevent themselves from negative influences resulting from technological advancement the Indonesians keep making use of the values of Pancasila and the 1945 Constitution.

Religious, Social, Political and Economic Influences on the People's Morality

1. Religious influences

The Indonesians are a nation who believes in and is faithful to God. They worship God in various ways. The Moslems pray in mosques, the Christians in churches, the Hindus in Pura and the Buddhists in Wihara. They obey God's commands and his prohibitions. Religion teaches the Indonesians to become good adherents of fundamental moral principles.

2. Social influence

The Indonesians are made up of various races who still lead a life based on a rural pattern. One of the outstanding features of this pattern is a family-like relation. Guided by this principle the Indonesians solve together all the problems they face under the leadership of the village heads. They hold "musyawarah", that is, an exchange of ideas to find a solution to a problem led by the village head.

47

3. Political influence

The Indonesians political consciousness may be said to be at the beginning level. Therefore political education is an urgent problem in Indonesia. Before the independence, political life had developed in the form of modern organizations whose aim had been to liberate the Indonesians from colonialism. After independence, political life got greater freedom through political parties which are used as the people's media for pronouncing their aspiration.

At present, the Indonesian' socio-political power is channelled through Golongan Karya, Partai Persatuan Pembangunan, and Partain Demokrasi Indonesia. As a democratic state, indonesia has held several general elections. The people have used their rights in those general elections.

4. Economic influence

Welfare in life is a basic demand for the Indonesians. One of the steps that should be taken to achieve that goal is economic development. This economic development is carried out together with development in other fields: religion and faith in God, politics, defence and security. By doing this, the tendency to lead an earthly life only can be avoided. The Indonesians hold the principle that happiness in life will be obtained if they base their lives on harmony and balance. They always adhere to this principle in their individual lives, in their relations with society, with the universe, with other nation, with their God, as well as in their pursuit of material progress and spiritual happiness.

New Tendencies and Indications for the Future

The new tendencies are in defend of Pancasila and the 1945 Constitution for the sake of the perpetual life of the country and nation. The noble values of Pancasila should be passed on to the young generation and the future generations.

PRESENT POSITION OF MORAL EDUCATION

Curriculum and Syllabus of Pancasila Moral Education

1. The officially formulated aims of Pancasila Moral Education are as follows:

   a. Elementary School:

      i) Accept and carry out Pancasila and the 1945 Constitution,

      ii) Respect another person's religion and faith in God,

      iii) Love other people, the nation and the environment,

      iv) Possess a democratic attitude and tolerance,

      v) Possess a sense of responsibility,

      vi) Possess discipline awareness, obey the law, act independently and honestly,

      vii) Possess an economical and productive attitude.

b. High School:

i) Accept and carry out Pancasila and the 1945 Constitution,

ii) Respect another person's religion and faith in God,

iii) Love other people, the nation and the environment,

iv) Possess a democratic attitude and tolerance,

v) Possess a sense of responsibility for one's work and society,

vi) Possess an interest in and a positive attitude towards science,

vii) Possess discipline awareness, obey the law, act independently and honestly,

viii) Possess an economical and productive attitude.

2. It was the Minister of Education and Culture of the Republic of Indonesia who decided Pancasila Moral Education Curriculum. Based on his decrees dated 15th January 1975, the Curriculum has gradually been applied since the 1976 academic year.

3. The syllabus was formulated by the Department of Education and Culture of the Republic of Indonesia. The contents and organization are as follows:

Part I: curricular objectives, instructional objectives and topics of discussion.

Part II: topics of discussion, sub-topics of discussion according to level or grade (Elementary School); topics and sub-topics of discussion according to semester and grade (Secondary School).

Part III: teaching materials: grade/class, fourmonthly, teaching hours, numbers of sub-topics of discussion, sources of materials and explanations (Elementary School). For the Secondary School: class, semester, teaching hours, numbers of sub-topics of discussion, teaching materials, sources of material and explanations.

4, Pancasila Moral Education in the 1975 Curriculum is achieved not only through Pancasila Moral Education alone but also through Social Sciences (History, Geography, Economics) and Divinity.

5. Time allocation:

a. Elementary School:

Two periods a week, each lasting 30 minutes, for the 1st and 2nd classes; while in classes III to VI the teaching period lasts 40 minutes.

b. Secondary School:

2 periods a week, each lasting 45 minutes .

6. In accordance with the State's Guidelines of 1973 and 1978, all curriculum should contain Pancasila Moral Education.

7. The established curriculum is known as the 1975 Curriculum, which includes the following:

a. Institutional Aims and Curriculum Programme Structure, found in the Minister's decrees.

b. Teaching Programme Mainlines, which include:

i) definitions of curricular aims of each field of study,

ii) general instructional aims which must gradually be achieved by each field of study,

iii) topics of discussion for each field of study which, according to the plan, should be taught in each year.

8. Other sources which influence schools in promoting Pancasila Moral Education are the follows:

a. good cooperation among the school teachers,

b. good cooperation between the schools and the students' parents,

c. social awareness of the importance of Pancasila Moral Education.

9. The syllabus of Pancasila Moral Education must be based on the noble values of Pancasila, the 1945 Constitution and the decisions of the People's Consultative Congress, especially those that are related to Guide to the Perception and Practice of Pancasila. In connection with this, the syllabus of Pancasila Moral Education should be orientated to the totalities of materials, school levels and student's personality.

a. Material totality

Pancasila Moral Education materials for the Elementary and Secondary (High) Schools contain three major aspects:

i) The History of the Indonesians' Struggle in relation to Pancasila. The teaching of this history is meant to reveal historical facts that are relevant to Pancasila Moral Education to enable the students to know the nation's identity, to love their country, nation and language, to develop an attitude of sacrifice, etc.

ii) Law, Constitution and Government based on Pancasila. By this is meant materials that are chosen from those fields of study which will develop the students' knowledge of, respect for, and obedience to the 1945 Constitution, Pancasila Democracy, national unity principles and the law. It is thereby hoped that there will arise in the citizens a moral attitude which conforms to the 1945 Constitution. Accordingly, those fields of study are not treated as pure sciences.

iii) Pancasila morality
This aspect aims at the development of an attitude which

leads to the formation of Pancasila personality. Pancasila morality is not taught as pure ethics.

b. School level totality

The aims and contens of the materials for the Elementary School, Secondary School as well as the universities should form continuity.

The difference is only in the method of teaching and the depth of the subject matter.

Bearing in mind the proportions of the three major aspects of Pancasila Moral Education in relation to the school level, the principle used is: 'the lower the level or class, the greater the moral aspect; the higher the level or class, the greater the historical, political and constitutional aspect.'

c. Student's personality totality

Based on the principle that a student is a totality possessing senses, mental power, will, creation, work and conscience, his knowledge, reasoning power, morals, attitudes, behaviour and skills are accordingly developed.

10. The main values that the stressed in the syllabus are those concerning attitudes and behaviour based on Pancasila.

11. The main problems arising in the development of the curriculum and syllabus of Pancasila Moral Education are:

a. the materials to be taught,

b. the methodology used,

c. the applied system of evaluation,

d. sources of material,

e. supply of students' books and teachers' guidebooks.

Instructional Materials

1. The kinds of instructional materials which can be used for Pancasila Moral Education are among others:

a. Pictures of national heroes, the nation's flag and emblem, pictures of the President and Vice President, songs.

b. Radio and television.

For educational purposes, the use of these media is still limited. The Department of Education and Culture, however, is developing it at present.

c. Documentary films.

2. Students' textbooks and teachers' guidebooks

These books are still in print. They consist of books for the first to the sixth calsses of the Elementary School, the first to the third classes of the Junior High School and the Senior High School.

The books are written by university experts, experienced teachers and important persons in society. All these efforts are initiated by the directorate General of Basic and Secondary Education of the Education and Culture Department of the Republic of Indonesia.

3. Besides textbooks, other materials that can be used for Pancasila Moral Education are:

   a. newspapers and magazines,

   b. folklores.

4. Supplementary books and reference books which can be used for Pancasila Moral Education are:

   a. Standard books, such as "Thirty Year Independence of the Republic of Indonesia", 1977; "National History of Indonesia", 1977 and "President Soeharto's Opinion on Pancasila", CSIS, 1976.

   b. President Soeharto's official speeches presented every 16th August to the general assembly of the Indonesian Parliament.

   c. Books on Pancasila Moral Education available in many bookstores.

      These books can only be used if the contents are not against

      1) Pancasila,

      2) the 1945 Constitution,

      3) the State's Guidelines.

5. Main problems in the production and use of instructional material:

   a. very limited publication,

   b. uneven distribution of books.

   Strategies in the teaching and learning of Pancasila Moral Education include

   a. deciding the aim (special instructional aim),

   b. developing means of evaluation,

   c. deciding learning activities,

   d. planning activity programmes,

   e. carrying out the planned programmes.

The five steps mentioned above are known as "Instructional System Development Procedure".

High School students possess an internal organization called Internal School Student Organization. In this organization the students learn and train themselves under the teachers' guidance to enable them to finish their studies well without being alienated from social life. There are extracurricular organizations' such as boy or girl scouts, nature lovers' organization, etc. All those activities obviously help the Govenment to achieve the goals of Pancasila Moral Education.

So far as the use of reward and punishment is concerned, it is wellknown that students need encouragement in learning. At first they do not know why they must study. In this case a little bit of force in often needed to make students do what they do not like to do. Later on, in accordance with their development, they are gradually made to understand why they must learn.

If encouragement or motivation is continuously given, they will feel that learning is a need and they will finally get the habit of learning for pleasure.

In the learning process later on it will be seen that students exhibit different conditions although they all get the same motivation from the teacher. This situation clearly shows that every student has his own individual differences which have to be given due attention.

Rewards and punishments are therefore given to stimulate the students to learn instead of making them feel treated differently.

The major problems encountered in the teaching and learning strategies are; (a) the way to change our perception of Pancasila to values guiding our daily activities, (b) the way to manifest ideas into actions.

Supply of Pancasila Moral Education Instructors

1. In Elementary Schools this subject is taught by the class teachers, as there are no differentiation for the teachers yet. A class teacher has to teach various subject.

2. In Secondary (High) Schools the subject is given by teachers who are specializing in Pancasila Moral Education.

3. The training programme for Pancasila Moral Education instructors covers:

   a. Curriculum,

   b. Methodology,

   c. Evaluation.

4. The values stressed in the above programme are:

   a. Knowledge,

  b. Skill,

  c. Attitude.

5. The training is conducted by the Director General of Basic and Secondary Education and Pancasila Moral Education Team of the same Directorate.

6. The main problems in training Pancasila Moral Education instructors are those concerning the accurate methodology and evaluation of Pancasila Moral Education.

Evaluation Procedure

1. How far can the aims of Pancasila Moral Education be evaluated?

   a. Cognitive aspect: knowledge and intellectual capacity of moral behaviour.
   This aspect is used for evaluating the perception of Pancasila and the values it contains.

   b. Affective aspect: feeling of and attitude to moral behaviour.
   This aspect is used for evaluating the practice of Pancasila; whether Pancasila and the values it contains have been manifested in daily life. In the teaching and learning process this aspect has a dominant role.

   c. Psychomotor aspect: skill in and habit of moral behaviour.
   This aspect is used in writing and reciting Pancasila and the values it contains. It is mainly used on the lower level, such as at the Elementary School.

2. Evaluation devices used for evaluating students in Pancasila Moral Education:

   a. Cognitive aspect:

      1) Written tests:

         a) Subjective: essay type,
         b) Objective: choice type.

      2) Oral tests:

         a) essay type,
         b) short answer type.

      3) Behaviour tests:

         a) evaluation on achievement,
         b) attitude scale,
         c) check list.

b. Attitude aspect:

   1) Written test, etiquette,
   2) Oral test,
   3) Behaviour test.

c. Behaviour aspect: observations using:

   1) check list,
   2) attitude scale,
   3) achievement evaluation,
   4) periodical records,
   5) list of extraordinary events.

3. The major problems in evaluation are:

   a. Difficulty in determining whether or not a student's attitude is in accordance with Pancasila Moral Education.

   b. Teachers tend to evaluate the cognitive aspect only because they do not master the procedure of attitude evaluation.

The Roles of Family, Socio-Economic Environment and Religious Institutions in Influencing Moral Development

Every day a student spends about six hours at school. The remaining 18 hours are spent outside the school. Therefore his family, his socio-economic environment and the religious institutions around him play a decisive role in his moral development and thereby in achieving the goals of Pancasila Moral Education.

The Role of Voluntary Organizations in Promoting Pancasila Moral Education in Schools

The organizations to be mentioned in this case is the Indonesian Red Cross and its branch, the Youth Red Cross. Students can become members of the latter organization as it has developed well in schools. Pancasila Moral Education can thereby be realized through this organization.

*IRAN**

SOCIO-CULTURAL BACKGROUND

Religious beliefs and practices have been significant factors in Iranian educational history. As early as 1,000 B.C., Zoroaster, a Persian religious prophet, laid the foundations for religious beliefs and instruction which dominated education in Iran for a long time. The main objective of education in ancient Iran was to develop good character traits in children, such as obedience, conformity and the practicing of religious rites. In Zoroastrian religion, the principal slogan has been: 'Good thought, good speech and good deed.'

With the conversion of Iran to Islam, new beliefs and practices came into existence. While previously formal teaching was under the influence of Zoroasterian rites, it is now done mainly by those associated with Islam.

Another change was that special schools, called Maktabs, were formed for the education of selected individuals and for those who desired to learn reading and writing. Education was usually given in one of the mosques, in a shop or in the house of the teacher. The primary purpose of these schools was to give preparatory training to boys who wanted to learn reading and writing or wanted to enter a higher school called the Madreseh.

In the curriculum of both the Maktab and Madreseh, the main subject taught was'Morals and Islamic rites'.

The nineteenth century was a period in which some changes in organizations curriculum, and teaching methods of schools occurred. In comparison with Maktabs and Madresehs they may be called as modern schools. A number of these changes were due to educational ideas introduced from the Western world.

While educational opportunities at the beginning of the twentieth century were still very limited, significant increases in the number of schools and in enrolment of students occurred during the reign of Reza-Shah King of Iran from 1925 to 1941. The emphasis on education started in 1925 has continued to the present time. A report by the Ministry of Education shows a steady increase in the number of students enrolled in the various levels of educational institutions.

PRESENT STATUS OF MORAL EDUCATION

The present organization plan for general education in Iran is designed to consist of two stages or cycles. The first stage or cycle is a five year primary elementary period and the second is a three year guidance stage. At the present time the primary cycle is free and compulsory in both rural and urban areas. The second cycle is also free and it is to be declared compulsory in the future when there are enough facilities to provide education for all students.

Upon completion of these two cycles, a student can follow either an academic curriculum or one designed for vocational and technical training.

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* Based on the report presented by the Iranian participant at the Workshop held in September/October 1978.

Normally such training is for four years. However, some students in the secondary level can enter an elementary teacher training centre, where they study for two years.

The earliest document that emphasized moral education in the new system of education is the Educational Constitution that was issued on 31 October 1911 and announced in its Article 1 that the school is an institution for moral, scientific and physical education. On the basis of this article and other articles that emphasized moral education, one of the principles of education in the new system is: "Education in its broad sense encompassing the proper physical, mental, and moral development of the child precedes the instruction and training." Although moral education of the children is given all the time in schools, and all of the staff in school are responsible for conducting moral education, specific time is alloted for teaching religion and moral instruction in the curriculum for various levels of education.

At elementary level it is covered under the title of 'Religion and Moral instruction'. Two periods per week for grades one and two, and three periods per week for grades three, four and five are assigned for this purpose. There are special textbooks for grades two to five.

The objectives of the three-year guidance stage are to increase the general knowledge of students for better living in society, to foster moral and intellectual virtues, and especially to discover talents and potentialities of students in theoretical, technical and vocational branches of the secondary schools.

At this stage, it is covered under the title of 'Koran, Religion and Moral'. The number of hours that has been devoted to the subject of Koran, Religion and Moral is three hours weekly in each grade. There are textbooks for each grade and teacher's guides.

For preparation of teachers for elementary level, the Ministry of Education has established a two-year normal school. In this institute teaching of moral and religion comes under the title of 'Religious Instruction and Korean' and the time allocated to it is two hours per week in every scholastic year.

Moral behaviour is considered to have three main sources of infuluence. The main source that influences moral behaviour is home. Fortunately in Iran home and family have not lost their importance and family has a crucial influence in the moral behaviour of children and youths.

The second source is the influence of the society and the public. In Iran 95% of people are Muslem, and there are a large numbers of mosques in the cities and villages where the clergymen preach to people about morals from the standpoint of Islam. It is obvious that children and youths directly and indirectly are under the influence of this kind of preaching.

The third source is the school. It affects the morality of the child and youth (i) through its teachings about morality; (ii) through the teachers' punishments and rewards; (iii) through the teachers' example; and (iv) through the child's experiences in the peer group.

The ideal is that teachers go far beyond of simple didactic teaching about morality and help the students develop a rational thinking that will support them at the level of autonomous behaviour.

Evaluation of moral education is a very difficult task. Asking about truthfullness, for example, and constructing test to measure knowledge of a student about moral is simple, because this is a part of cognitive domain in learning, but how can it be ensured that this knowledge leads to truthful conduct as well. By considering this problem and the fact that evaluation is a part of teaching processes for evaluation of moral education, the following tasks have been undertaken in Iran:

i) In classroom, teachers in the processes of teaching raise some questions about moral and ask students to take part in discussions to examine how students think about moral, and whether they have learned the subjects that they were taught or not.

ii) During each schólastic year children are evaluated by the teachers for three times. Evaluation of moral in this case is done orally and by face-to-face dialogue between teachers and students.

iii) The Department of Curriculum Development in the Ministry of Education has devised a series of multiple-choice tests for pupils to evaluate their achievement in moral and some questionnaires for evaluation of curriculum and textbooks that have been provided for religious and moral education.

JAPAN

SOCIO-CULTURAL BACKGROUND

Japan is a small country of many islands. The total area is only four percent of the United States, even smaller than that of the state of California. But Japan has a population of more than 110 millions. The climate is generally mild, and there is a clear distinction between the four seasons of the year. With few exceptions, Japan is a community of one race speaking one language apart from local dialects.

There are three major religions in Japan: Shintoism, which originated in Japan; Buddhism, which was introduced in the 6th century; and Confucianism, which was introduced in the 3rd century (even though Confucianism is not regarded as a religion by some). Because of the coexistence of these religions, a liberal attitude towards religion has evolved which is unique only to Japanese people.

On the basis of a spirit of purity and innocence, which is the fundamental feature of Shintoism, unique to the country, Japanese people have accepted without difficulty the ideals of renunciation of selfishness, benevolence and patience from Buddhism, those of loyalty and tolerance from Confucianism, and the ideas of love and righteousness from Christianity (since the Meiji Era). The Constitution of Seventeen Articles, the oldest in Japan, promulgated by Prince Shotoku (574-627 A.D.), states in its first article that harmony should be highly respected. Since then the importance of peace was clearly recognized. Japanese people are generally tolerant, though occasionally indecisive. At some points in history there were conflicts among the religions, but most of the time remarkable harmony has existed among them and most people readily accept all three religions which is a special feature unique to Japan.

In addition to the above, it should be stressed that Japanese people have a remarkable characteristic of loving nature and maintaining a close relationship with it. Diligence and frugality are considered as high principles in daily life. They respect learning and try to absorb good things from abroad. In her history, Japan absorbed technology, arts, learning, thoughts and religions from the Korean peninsula and China in older days. Needless to say, through these cultures they also made contact with Indian ideas. Later, in the nineteenth century Japan came in contact with the West and learnt a great deal from it.

Historical Development of Education

Education has played a vital role in the social and economic development of this country during the century from the beginning of the process of modernization until the present day, and particularly in the miraculous recovery of the country after defeat in the Second World War.

Japanese education did not suddenly reach its present level. The ancient cultural heritage, the absorption of elements of the advanced cultures of such close neighbours as China and Korea, social stability during the Tokugawa Period (1603-1867), the development of culture due to the educational policies of the Bakufu (Tokugawa government), and the expansion of education in Japan during that time provide a continuous historical background to this process.

Education in the Tokugawa Period developed in two forms. On the one hand, *hanko* for the samurai class and *terakoya* for commoners provided education on the basis of the social class system. On the other hand, private academies equivalent to schools of secondary and higher education developed, and they were open to all, regardless of class, and here the level of learning was gradually raised through contact with Western learning, though it was restricted because of the policy of keeping the country closed. In these ways, the educational and cultural heritage of the Tokugawa period formed the foundation for the development of education in the Meiji period and thereafter.

Another special feature of Japanese education in the past has been personal development within the community. Such factors as induction into family traditions, as well as ethical and technical training for young people within the agricultural village community, the apprenticeship system for townspeople, and training in discipline and proper behaviour on the part of samurai towards the lord and the head of the house played a particularly important role in forming class morality. These factors led to the development of theories which promoted an agrarian code, ethics for townspeople, *Bushido*, and, in the second half of the 18th century, an ethical movement called "Shingaku". These theories were absorbed into popular thinking in support of the modernization of the country in the Meiji period.

The Meiji Restoration was an epoch-making event in the process of the modernization of the country and of the country and of Japanese education. It was carried out with the following goals: "civilization and enlightenment" (westernization), "development of industry" (industrialization), and "enrichment of the country and strengthening of the army" (national independence). These goals were also made the driving force of the modernization of education.

The Education Order of 1872, based on Western models, set out an ambitious school system which was intended to expand education for the general public and to introduce into Japan on a large scale the advanced learning and technology of the West. However, the economic and financial foundations of the country were weak and the proposed content of education was rather impractical under the conditions of the time. Therefore, the Education Order could not be fully implemented. But efforts were made to maintain a minimum standard of education, while various measures were taken to develop the basis of capitalism, despite many difficult problems, both internal and external.

Under the universal education system, a primary school system of the ladder type, which was in principle common to everybody, was established. As for the content of education, the principle of using the mother tongue as the medium of instruction was adopted and the instructional methods of modern school subjects as in Western schools were introduced. The policy of stressing the ability and scholastic achievements of school children was adopted. The central government paid great attention to the spread of primary education and took various measures to compel parents to send their children to school. However, the general standard of living of the people was not high enough at that time, and this was clearly reflected in the low rate of school enrolment.

From an early stage, the development of secondary education diverged from that of primary education. The policy of modernization through westernization naturally stressed education provided in Western languages. Secondary education as a whole was run as a dual system in contrast to primary education, which was single-track and open to all.

The establishment of the Imperial Constitution of 1889 and the first session of the Imperial Diet in 1890 promoted the modernization of politics and a system of constitutional monarchy in Japan. Along with this, government administrative structures, both central and local, were strengthened, and industry was gradually modernized. In keeping with this, the school system was improved in the 1890's and the basic framework of modern education in Japan was constructed.

The fact that the Imperial Rescript on Education was issued at this time is an indication of the government's intention to fix a moral code for the Japanese people, to be the foundation of the nation's structure. This Rescript continued to exert a great influence for some fifty years.

The expansion of primary school education necessitated the improvement of general education at the secondary level. Consequently, a secondary school system of three streams (middle school, girls' high school and vocational school) was created. This system continued down to the time of educational reform immediately after the Second World War.

In the 1910's, the importance of social education was recognized and youth education was institutionalized. Education for farmers was promoted through agricultural associations, and many public libraries were built.

By about 1920 the modern school education system was almost fully formed. During the 1920's, movements characteristic of the international aspirations for peace and democracy that arose after the First World War were reflected in Japanese education. A limited number of new private schools following the principles of the international movement for a new more liberal education were established.

At this time also civics was introduced into boys' middle and normal schools, and into the vocational supplementary schools. This aimed at training boys to become good citizens of the constitutional self-governing state, since the growing demand for the extension of political rights showed that the time was ripe for universal manhood suffrage. Strangely enough, pressure for general disarmament coincided with the efforts of serving army officers to strengthen military training for boys in secondary schools and at institutions of higher education.

It should be noted that, from the latter half of the 1920's, secondary education or supplementary education of equivalent standard was so far expanded that it had become in effect universal. Along with this, the activities of organizations for youth, children and women were expanded, providing opportunities for out-of-school education. With the inauguration of radio broadcasting, various programmes were offered for foreign language learning, the development of general culture, and physical education.

From about 1930 on, however, forces completely opposed to democratic tendencies rapidly gathered strength. The national policy of militaristic expansion, promoted chiefly by the armed forces, led Japanese education into a dark period of ultra-nationalism.

From the end of the Second World War, Japan concentrated her energy on achieving the basic goal of regeneration as a peaceful and democratic nation. The educational reform of postwar Japan was carried out with this goal in mind. The postwar education reform began by eliminating the influence of wartime militaristic ultra-nationalism from education. The establishment of a thorough-going democratic system of education was a prerequisite for the reconstruction of the country. In this comprehensive reform, three aspects were of prime importance:

- Opportunities for education were further equalized by extending the period of compulsory education from six years to nine. This was done through the adoption of the 6-3-3 school system.

- School curricula and teaching methods were changed to place great emphasis on school, teacher and pupil autonomy, in accordand with the Fundamental Law of Education promulgated in March 1947. It was laid down in this law that the aims of education should be based on the spirit of peace and democracy.

- Educational administration was reformed. The uniform and centralized control system previously in operation was altered by establishing boards of education first in each prefecture and then in each municipality. Thus attempts were made to decentralize educational administration, and a system of educational administration requiring the general cooperation of the central Ministry of Education and local boards of education was adopted.

Reforms were carried out in many other aspects of education over and above these basic changes. Japanese people on the whole welcomed these changes, realizing that the reform was essential if their country was to be reconstructed as a peaceful and democratic nation with a rich culture. Thus the way was prepared for the future progress of the country through the democratization and further modernization of education.

Development of Moral Education

The long lasting fact in Japan's long history of more than 2,000 years is that Japanese people have lived peacefully in their mild climate and beautiful natural surroundings, absorbing useful foreign ideas positively and developing their own unique life culture. In other words, Confucianism and Buddhism in Japan and other unique Japanese cultural traditions such as Japanese poems (Waka and Haiku), flower arrangement, tea ceremony, were developed. What should be particularly emphasized is that during the Tokugawa Period, especially from 1615 to 1865, Japan enjoyed 250 years of peace with only some minor exceptional outbreaks. Consequently, the development of the unique Japanese culture, mentioned already, was promoted. In particular, the Tokugawa Period can be marked as very important in the field of moral education.

The central government stressed that respect for learning was the highest principle of government, and military training was relegated to second place. This policy made great contributions to the development of education in general and moral education in particular.

During the Tokugawa Period, in order to maintain a peaceful and orderly structure of government the people were classified into four social classes: warriors, farmers, craftsmen and merchants. In a broad sense, most government policies during the Tokugawa Period were related to morality for the people.

People tried to provide moral education for their children in their own individual homes. The solid dignity of the father in his family was observed. In the individual homes of both warriors and merchants, the traditions of each family were respected. Sometimes their written family mottos were passed from one generation to the next, rendering strong influence upon the education of their members.

There were other educational activities organized by Shinto shrines and Buddhist temples. Through the integration of Chinese and Japanese classics with Buddhism, a unique culture was formed, and Buddhist temples and Shinto shrines played a very important role in daily life of Japanese people. What is however, interesting in particular, is that the influence of such activities was not as strong as that of Christianity in Western countries.

One teacher-one room private schools called Terakoya, which originated in a Buddhist temple in the 16th century, provided primary education to children from common families before the establishment of the modern school system. During this Tokugawa Period Terakoyas were very popular and run in many cases by unemployed warriors and ordinary citizens who loved children. This indicates that the relationship between Buddhism and education was quite different in comparison with the case of Christianity. At the same time it indicates the interest and the enthusiasm of the general public towards education. The number of such schools was more than 50,000 during those two centuries. Besides, there was a central college run by the government, 285 local colleges run by feudal local lords and more than 2,000 private educational institutes.

One of the characteristics of Japanese people is that they are very sensitive towards foreign cultures. This was clearly demonstrated around the time of the Meiji Restoration after the opening of the country in 1858. As a reaction to the fact that Japanese had been allowed to contact only with the Dutch, Korean and Chinese, the people were extraordinarily interested in the civilizations of European countries and the U.S.A. Japan's national leaders at the time of the Meiji Restoration were resolved to give top priority to education in their plans for developing and modernizing their country.

The new Meiji government established in August 1872 a modern school system which was epoch-making for the country. Its educational policy aimed at building an independent modern country which was rich and strong enough to withstand any dominating pressure from outside. It laid special emphasis on primary education by providing the same type of primary education regardless of sex, social background of the family, etc.

As far as moral education was concerned it is not surprising that no attention was paid to Christianity, but the traditions of Shintoism, Confucianism and Buddhism too were, though temporarily, cut off from the content of moral education at school. As a result, though moral education was included in the new curriculum for the primary school, it was accorded the lowest status in the whole curriculum. It was taught orally only during the first and second year of the lower primary school, emphasizing mere etiquette and good manners in daily life. Even at the level of secondary schools, the status of moral education in the curriculum was also very low. Though textbooks were used, their contents were Japanese translations of American textbooks on laws, emphasizing rights and responsibilities.

On the other hand, the Ministry of Education issued 17 Codes of Conduct for primary school pupils in 1873. Moral education based on these was widely provided, but its content was also concerned only with etiquette and manners in daily life, such as at school, at home and in society.

The new Meiji government was a little too hasty and straight-forward in trying to modernize the country. Considering that it was not necessary to learn from the West as far as spiritual matters were concerned, they concentrated on the absorption of knowledge and skills. Furthermore, they did not try to give a proper place to Japanese spiritual traditions in school education.

Moral education, therefore, was the subject of a controversy that persisted through the 1870's and 1880's. On one side, there were court chamberlains serving the Meiji Emperor, who insisted that moral education should be based on the Japanese classics and Confucianism. Opposing them was a group of practical bureaucrats who aimed at the modernization of Japan through Western learning emphasizing on freedom and human rights. The controversy was resolved by the Imperial Rescript on Education, which was issued in 1890. This was a highly significant event in the history of Japanese education. It set out the principles of national morality to be followed by ordinary Japanese people in the Meiji Era. Its character was most strongly influenced by Confucian precepts and by ideas drawn from the Japanese classics, although it was also affected by modern Western ideas of morality.

During this period, copies of the Rescript and photographs of the Emperor and Empress were sent to schools and government offices all over the country, and the Rescript was read to school children and whenever people gathered for national ceremonies. Stories in textbooks for moral education were chosen and written up in conformity with the moral principles set out in the Rescript. As it formed the basis of a national morality, the Rescript exerted a great influence on society and school until the end of the Second World War.

No doubt, the Imperial Rescript did include nationalistic factors, but they never represented such ideas as what is sometimes called "Jacobin Nationalism". But unfortunately towards the end of the Meiji Era (1868-1912) many Japanese people began to lose modesty, which had been considered one of their good characteristics since ancient times. Especially in the period from 1931-1945, even the Imperial Rescript was criticized as being insufficient fully to foster nationalism.

One of the big problems involved in moral education in the pre-war period was its relationship with religious education. The education authorities displayed a cool attitude towards religious education from the early Meiji Period onward. In 1899 the government adopted a policy aiming to eliminate all religious education both from public and private schools authorized by the government.

On the other hand there were attempts to make Emperor worship almost religious in nature - at least so it may be said in view of the end results. Indeed this was the beginning of the worst tragedy ever faced by the people of Japan. The time when such mistaken efforts were most actively promoted was the period from 1931-1945. It was an ultra-nationalistic and dark age.

It must be admitted that Japan faced difficult problems in moral education especially after the Second World War. First of all, moral education as a subject was abolished at the levels of primary and lower secondary schools from January 1946 till March 1958, though "social studies" dealt partly with moral education. The reason for this abolition was that the occupation authorities were apparently convinced that the subject had promoted both militarism and Emperor worship.

The First Article of the Fundamental Law of Education (1947) states, "Education shall aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem the value of individual, respect labour and have a deep sense of responsibility, and be imbued with an independent spirit, as builders of a peaceful state and society." It was recognized, however, that the arrangements for moral education, which had been started in 1946, were not enough to achieve the goals indicated in the Law mentioned above, even though efforts were made to promote moral education through the teaching of social studies. Thus moral education as a part of the school curriculum began to be provided at the primary and lower secondary school levels in April 1958.

It is felt that the real effects of moral education are far from being satisfactory, but al least there have been sincere efforts to achieve the goals of moral education. While social studies deals with outer morality, the special period for moral education deals with inner morality. In this connection, the Council of Curriculum, an advisory organ to the Minister of Education, recommended in July 1963 that in order to promote moral education, religious sentiments or aesthetic sentiments should be further emphasized. This has been a new trend in moral education.

Education policy and various proposals for moral education have so far been directed towards education mainly in the school. But, as a result of the increased number of young people committing suicide and of juvenile deliquents, it is now necessary to take into account in moral education the whole process of the development of morality in the children in the context of their life at home, and in the school, community and society. Some proposals have already been formulated in this respect, such as: by the Council of Youth Problem as "Youth and Social Participation (1979)" for the promotion of the feeling of social solidarity, and by the Central Council on Education as "Community and Culture (1979)" for the promotion of social activities in the community. Also, measures for the cultivation of out-of-school moral education are now under consideration by the Social Education Council.

Japanese people are now convined that they should eliminate one of their traditional weak points, that is the reactionary disposition to go from one extreme to another, and should observe faithfully the principles of true democracy. In particular, it is felt necessary to develop such of out-of-school moral education are now under consideration by the Social Education Council.

PRESENT STATUS OF MORAL EDUCATION

Curriculum and Syllabus for Moral Education

Not only in elementary schools but in every stage of school education in Japan, the objectives of moral education are basically founded on the educational aims prescribed in the Fundamental Law of Education promulgated in 1947, which has already been mentioned in the preceding section.

On the basis of the Fundamental Law of Education and the School Education Law, curriculum standards for elementary and secondary schools are developed and issued by the Ministry of Education, Science and Culture as the Course of Study. The Ministry of Education decides the Course of Study based on the recommendations from the Curriculum Council which is composed of teachers, researchers and other persons of learning and experiences. The Course of Study provides the basic framework for curricula: the objectives of each subject and the objectives and content of teaching in each grade. It says:

> The objectives of moral education are to cultivate in children a morality which serves as a basis for developing a person who will never lose the consistant spirit of respect for his fellow man, who will realize this spirit in the home, the school and other spheres of life in the society of which he is a member, who will strive for the creation of a culture rich in individuality and for the development of a democratic nation and society, and, who will be able to make a voluntary contribution to a peaceful international society.

It is important to note that emphasis is given to the 'spirit of respect' in the statement mentioned above. As known widely, moral education in the school in Japan after World War II was reorganized, after critically examining Shushin Kyoiku (moral education centering around the subject teaching of ethics called Shushin) of the war time, which aimed at inspiring ultra-nationalistic and militaristic principles. Its new direction has been to bring up members of the democratic and peaceful state and society with the spirit of human dignity as the guideline for construction of such a state and society.

The Statement on the objectives of moral education quoted above is equally applied to all the stages of school education from elementary to upper secondary. Based on those objectives, moral education should be conducted through all the educational activities in the school. Class for moral education is the core of total instruction on moral education in the elementary and lower secondary school, while ethics as a field of social studies and homeroom as one of special activities are expected to play particularly an important role in moral education in the upper secondary school.

The Courses of Study for elementary and lower secondary school prescribe that "in the class for moral education, based on the above objectives, instruction should be given so as to cultivate the pupil's ability to practise morality by maintaining close relations with moral education given in each subject and special activities, and supplementing, intensifying and integrating the above moral education through programmed and developmental instructions; by elevating the children's ability to make moral judgement; by enriching their moral sentiments; and by seeking improvements in their moral attitudes, and will to practise morality".

Based upon the above statement on moral education, 28 items for elementary education and 16 items for lower secondary education have been identified as moral codes to be inculcated through activities in classes for moral education at respective school levels. Some of the items are the following:

1. To esteem life, promote good health, and maintain safety.

2. To act according to their own beliefs, and not to be moved unreasonably by other's opinions.

3. To esteem other's freedom as well as one's own, and be responsible for one's conducts.

4. To understand other's feelings and positions, and to forgive other's faults generously.

5. To appreciate the value of work and to cooperate actively in the service of others.

6. To love the nation with pride as a Japanese and to contribute to the development of the nation.

7. To understand and respect correctly all of the people of the world and cooperate with them for the welfare of mankind.

These items reflect morality necessary to be practised in day-to-day life for the concrete development of the 'spirit of respect' as defined in the objectives. In the case of elementary education, each item is further elaborated by indicating specific morality to be cultivated at lower, middle and upper grades respectively.

Each school/teacher is supposed to organize its teaching plans on the basis of the Course of Study, taking into consideration the actual conditions of its local community and school, and the development and the characteristics of its pupils. Therefore, in preparing teaching plans at school level, some of the items listed in the Course of Study can be given more priority and emphasized in the classes according to the local conditions and the developmental stage of pupils.

Apart from the Course of Study, recommendations and proposals made by various Councils such as the Central Council on Education and the Council on Youth Problems affect the implementation of moral education in the school.

The class for moral education is conducted by the classroom teacher one period a week (45 minutes for elementary school and 50 minutes for lower secondary school in principle) with teaching aids and materials such as reading materials and TV programmes. The class aims, in accordance with the objectives stated in the Course of Study, to develop moral discernment, to cultivate rich moral sentiments, and to develop practical morality. The moral education at school centering around the class for moral education is characterized, in comparison with the moral education at home and in community, by its principle-oriented and systematic instruction.

The Ministry of Education compiled, in order to assist teachers for instruction of moral education, the grade-wise "Guide for Teaching Moral Education" for elementary and lower secondary schools, and distributed it to all classroom teachers in the country.

The Ministry of Education also published a teacher's guidebook entitled 'Moral Education in School', and stressed the needs of conducting moral education through all the educational activities in school, not only in the class of moral education but also in subject matter teaching and special activities. According to this guidebook, an overall plan for moral education should be prepared, in order to conduct moral education through all the educational activities of the school. It suggests the following items to be considered in the overall plan for moral education.

1. Educational objectives in the school;
2. Objectives of moral education in the school (specifically emphasized objectives in the school);
3. Grade-wise emphasized objectives;

4. Roles and methods of individual educational activities in terms of moral education;

5. Mutual relationship of moral education conducted in different educational activities; and

6. Relationships and cooperation with moral education conducted in home and community.

The teacher's guidebook on moral education refers to the points of consideration to be given to teaching of social studies in terms of moral education. They include such points as; (a) social studies should not be just to learn about society without proper understanding of human beings; (b) to utilize a small group learning method and (c) to give due attention to the controversial viewpoints raised by different children in the learning process.

The guidebook also refers to the special activities:

> In the special activities, care should be taken not to impede children's voluntary and autonomous activities. Here, emphasis should be given to the outcomes of children's activities desirable for morality development rather than conducting systematic and intentional moral education.

This explains how to conduct moral education based on the characteristics of special activities. Among the special activities, the classroom activities and guidance are closely associated with moral education. The classroom activities are pupils' voluntary and autonomous activities, and in the classroom guidance emphasis is given to the point that this is an instructional activity to be conducted by the classroom teacher systematically and intentionally. While the class for moral education aims at deepening the insight into moral values, the classroom guidance is to guide the practical applications of such moral values and to supplement the instruction given in the class for moral education.

So far as religious education in schools is concerned, the Fundamental Law of Education states as follows:

> Article 9 2) The schools established by the state and local public bodies shall refrain from religious education or other activities for a specific religion.

In accordance with this statement, no religious education for a specific religion or religious sect is given in national and public schools in Japan. This does not imply, however, the hostility towards religion. The first paragraph of that article says:

> The attitude of religious tolerance and the position of religion in social life shall be valued in education.

Thus, it is the responsibility of school education to cultivate the children's right understanding of and attitudes towards religion.

It is allowed, however, to give education for a specific religion or sect and to replace the class for moral education by a period of religious education in private schools.

A remarkable trend in recent years is that the recognition of the importance of religious sentiments as a content of moral education at school is growing among people. It is requested for teachers to pay due consideration to the cultivation of such religious sentiments in selecting and compiling reading materials for moral education.

Instructional Materials

The class for moral education is somehow different from the subject matter teaching as the instruction in the class for moral education does not use any textbook. It normally takes the form of discussions between the teacher and pupils and among pupils, and utilizing supplementary reading materials, educational TV and radio programmes, slides and recorded tapes. The most frequently used instructional materials consists of reading materials which include both teacher-made materials and those prepared by textbook publishing companies.

As already mentioned, in order to assist teachers in giving instruction, the Ministry of Education compiled the grade-wise 'Guide for Teaching Moral Education' for elementary and lower secondary schools and other reference materials for teachers, and they are available to the classroom teachers. They give examples of instructional plans for the class of moral education together with models of suitable teaching materials such as slides and photographs.

Although various ready-made instructional materials are available in the market, it is voiced by many teachers that it is still rather difficult to find out appropriate materials for classroom teaching. In view of the fact that some teachers prefer to use pupils' compositions rather than ready-made materials, it is necessary to improve instructional materials so as to reflect the real-life situation of the children in the materials.

Instructional Strategies

As mentioned in the preceding section, instruction in moral education is mainly given through discussions between the teacher and pupils and among pupils, and using supplementary reading materials as well as audio-visual aids.

Moral education in the school has so far been limited only to the activity within the school. However, in the revised Course of Study (1978) it is stressed to give more work-oriented and productive experiences in and out of school in order to develop the understanding of the significance and value of work and the spirit of public service. Besides, in line with the proposals contained in the 'Youth and Social Participation (1979)' formulated by the Council on Youth Problems, it has been recognized the importance of social activities through the participation in the activities of children's clubs and youth associations, etc.

There is a felt need to give more emphasis on the spontaneous and collective activities of children in stead of providing only verbal instruction to children without any practical excercises. It is also necessary to further examine instructional strategies being used in the school in order to link with the developmental stages of children and to ensure the flexible and appropriate use of various strategies.

Preparation of Teachers for Moral Education

Classroom teachers are responsible for instruction in moral education for children in their own classes. So there is no teacher specialized only in moral education. In order to be qualified as a school teacher, it is necessary to take two credits for the study of moral education during the period of the pre-service training at the teacher-training institutes.

The most fundamental factor for moral education is that of teachers, and their continuous voluntary in-service study is to be encouraged. In-service courses are organized by the Ministry of Education, Boards of Education at prefectural and municipal levels and other teacher-training institutes. In addition, other in-service courses are annually organized by the National Association for the Study of Moral Education for Elementary Schools, the National Association for the Study of Moral Education for Lower Secondary Schools, etc.

In the teacher-training programme, emphases are now given to the means to develop the children's ability to practise morality as described in the objectives of moral education, the appreciation of work, the spirit of public service and the feeling of social solidarity. Under the present social conditions, the interest of teachers is oriented towards the so-called intellectual learning as a result of the severe competition among pupils for entrance examinations and enough attention is not paid to moral education and guidance of pupils. In order to educate children to be human which is the prime task at present, it is necessary to tackle the problem of placing too much emphasis on the cognitive development of the children in the school education, though this is the problem beyond the scope of the training of teachers.

Evaluation Procedures

In the Course of Study, there is only one item concerning evaluation in moral education. It reads 'Though it is important for the teacher to grasp morality-mindedness of the pupil at all times, it is not appropriate in the case of moral education to apply the same sort of evaluation procedures which are adopted in other subjects'.

According to this regulation, generally a space for assessment of children's achievement during the class for moral education is not provided for in the pupil's record book and reporting card. Instead, the teacher's assessment, based on the day-to-day observation of pupils' behaviours and attitudes, is stated in the form of either symbols such as A, B and C or descriptions under the colum on 'Record of Behaviour and Character' in the pupil's record book and reporting card.

Detailed and concrete aims and devices of evaluation in moral education are described in the "Teachers Guide for Moral Education" and teachers usually follow these guidelines. Evaluation in moral education is devided into two parts; (i) evaluation of children's morality, and (ii) evaluation of teaching plans and teaching methods.

1) Evaluation of Morality

The aim of the evaluation of morality is, according to the "Teachers Guide", to make it clear to what extent the morality of each child in class, as well as in the whole school programme has been developed and become a real possession of the child, in view of the objectives and content of moral education. In terms of the objectives and content of moral education, the morality is considered from three aspects, that is: moral judgement, moral sentiments and moral attitudes.

Devices for Evaluation of Morality

"Teachers Guide" indicates several devices to be used for evaluation of morality. The evaluation of children's morality is at the same time the evaluation of character and personality. It has therefore many technical difficulties and requires sufficient prudence on the side of the evaluater. "Teachers Guide" gives the following points to be given special attention in the evaluation of morality:

a. Each method for evaluation of morality has its merit and demerit. For a reasonable evaluation of morality, a combination of methods should be adopted.

b. In case of deficiency of necessary information for evaluation and finding inconsistency among the information, the teacher should strive for collecting more information, instead of giving a quick interpretation. Generally speaking, the effect of moral education is not to be seen in a short period, so teachers should observe children's change in speech and behaviour patiently, from a long term viewpoint.

c. In case a child with some problems concerning morality is found as a result of evaluation, the teacher should inquire into causes of such problems, and try to guide him accordingly. Case studies in the field of evaluation of morality should be encouraged.

d. Children's environment should be taken into consideration in the evaluation of morality. For that purpose it is necessary to gather information about the following items:

    i) Situation of childre's home and community.

    ii) Parents' attitudes and demands towards children.

    iii) The actual circumstances of children's life.

    iv) Children's needs and aspiration.

2) Evaluation of Teaching Plans and Teaching Methods

a. Evaluation of Teaching Plans

The teaching plan for moral education is divided into the schools' total plan for moral education to be provided through all the educational activities in school and the teaching plan in class for moral education.

As for the evaluation of the plan, the following points are given in the "Teachers Guide" for consideration:

i) Whether the plan has been prepared in accordance with and in the light of the total teaching plan for the school.

ii) Whether the plan has been prepared with consideration of the actual conditions of children and the community.

iii) Whether the plan has been prepared with cooperation of all the teachers in school.

iv) Whether the plan is ready for further necessary improvements.

b. Evaluation of Teaching Methods

The evaluation of teaching methods relates to the evaluation of the whole teaching process in the class for moral education and the evaluation of the teaching methods employed in the class.

In the age of the diversification existed in the sense of values, a concrete criterion for evaluation has not been established especially among teachers and between the teacher and the parents. The method normally employed for evaluation is teacher's evaluation, but it has a problem of its subjectivity. It is therefore necessary to adopt other methods such as collective evaluation by teachers and mutual evaluation by pupils.

Roles of Family, Socio-economic Conditions and Voluntary Organizations

Problems of moral education in schools cited above need solutions not only in the context of school education, but also appropriate measures in the context of family as well as social education.

Family education has the original role of education. Its characteristic is to inculcate desirable sentiments and attitudes and to help form sound habits of living through mutual contact between parents and a child. Social education on the other hand is to be conducted in the community where children are living, by voluntary participation of children and young people different in age, personality, etc. The contents to be learnt there are wide in range and practical in nature, and are to be selected by the choice of participants.

Based upon such identification of particular roles to be played by school, home and community, it is absolutely necessary for moral education to strengthen the ties and cooperation between family education, school education and social education. An illustration of such tie would, for example, be to socialize through the social education the sentiments and attitudes inculcated by the family education, to practise in social education the principles taught at school, to understand systematically in depth what is actually experienced in social education, etc.

At present, there is an unfavourable influence from society in the form of the materialistic-orientation of society, and also harmful effects of the mass media, etc. The youth problem is a sharp reflection of the problems of the whole society. Adult norms are the basis of moral education for children. Success in moral education for children and young people requires severe self-examination of adults themselves and healthy development of the culture and society as a whole.

National Associations for the Study of Moral Education both for Elementary Schools and Lower Secondary Schools, and the Japanese Society for the Study of Moral Education are carrying out researches for the promotion of moral education. Furthermore, PTAs and other voluntary groups assist in conducting moral education at school.

Major Research Projects Conducted in Japan

There are many research projects on moral education carried out by research institutes, study groups and associations.

In the past, the Ministry of Education designated three schools each at both the elementary and secondary levels in each prefecture in the country and requested them to conduct in-school study projects on moral education. These year, the Ministry has designated a set of schools both at the elementary and lower secondary levels and requested them to implement the study projects on moral education jointly. This is to ensure the consistency of moral education in the area through the cooperation of both elementary and lower secondary schools. This scheme is called 'Associated Schools for Promotion of Moral Education'.

Apart from moral education at school, moral education for school youth in the field of social education is now an important problem to be studied. In 1974 the Education Minister asked the Council on Social Education to submit a report on this subject and it is under deliberation by the Council.

In recent years the general public and members of the parents and teachers associations have been proposing that moral education should be strengthened, because they are much more worried about moral deterioration than the advancement of material well-being in society. In order to meet such a proposal, studies on the sense of morality as well as on moral education has been actively conducted especially by two professional and academic associations, namely one consisting mainly of school teachers, and the other consisting mainly of professors of education in colleges. It is expected that through their efforts moral education will be greatly improved.

The National Institute for Educational Research (NIER) and the Japan Comparative Education Society are now cooperatively conducting 'A Comparative Study on the Basic Trends and Issues of Moral Education - Traditions and Innovations in Education'. This is the comparative study of 12 countries including Japan and all the data are now compiled and analyzed on the following three major items:

1. Concept of moral education;
2. Curriculum and instructional strategies for moral education in the school; and
3. Moral education at home and in the society.

REPUBLIC OF KOREA

SOCIO-CULTURAL BACKGROUND

Much of the history of Korea centers around Korea's relations with China, including cultural exchanges through the medium of Chinese characters which were the only writing system in Korea until the 15th century. The inflow of Chinese culture was followed by the process of planting its roots in Korean soil, with the resultant demise of the primitive clannish society and the rise of the Three Kingdoms. It was necessary for the emerging nation to develop a philosophical foundation which would unite the disparated clannish societies under a political authority. Buddhism and Confusianism exerted profound influences on the political, social and educational systems of the Three Kindoms.

The process, through which moral education in Korea has changed, is divided into five stages. The first stage falled on the period preceding 1910, when the modern school had just begun to exist. Education was mainly offered at home and the so-called "Sodang", a village learning center. In "Sodang", students were exposed to Chinese literatures and classics. These subjects were characterized by high respect for ethical codes and moral sanctions. The advanced course was basically rooted in oriental philosophy, primarily concerned with human personality. There was no special subject for moral education, with all subjects touching on morality in one way or another.

The second stage was the period under Japanese colonial rule (1910-1945). It was in this period that modern school system was introduced in Korea. The Japanese Government used education as means to make Korean people the loyal subjects of the Empire, and, for that reason, moral education was held in high regard. It was offered as a subject matter called "Shyushin", the content of which comprised loyalty to the Emperor, the responsibility of Japanese citizenship and other moral imperatives.

The third period spaned from 1945 to 1963. This period was fraught with many social disturbances and changes following the Liberation, such as Korean War, April Uprising and Military Revolution. It was also in this period that vigorous efforts were made to move away from values cherished by colonial rulers and to establish a new democratic order based on national identity. With the Liberation in August 1945, there was a massive influx of democratic ideals, imposing western ways of living and moral awareness upon traditional ones. In this setting, the paramount goal of Korean education was to relinquish the remnant of feudalistic and colonial society and to inculcate the democratic ways of living in the young people.

In September 1945, the Ministry of Education proclaimed the law stipulating that moral education be offered as a part of civic education. The first law governing the standard time-table of curricula was enacted in April 1949, but there was no change in the basic direction of moral education, with its major concern with democratic ideals and democratic ways of living. But the task of developing democracy was by no means a smooth sailing. The greater emphasis on the new concepts led to the tendency of neglecting or rejecting the traditional morality of Korea, even what was good enough to be further fostered. This is accompanied by value conflicts and communication gap between generations.

Korean War broke out in 1950. Devastating as it was in effect, it also served in a way to enhance the anti-communism awareness of Korean people and brought about new issues to be considered in moral education.

It was in 1954 that formal curricula for all school levels were instituted for the first time in Korea. Consequently, moral education was elevated to an independent subject, with its contents doing justice to national outlook, anti-communism, and ethical norms for daily living. The inclusion of these contents was viewed as a response to the urgent need for effecting ideological unification of Korean people in the wake of social disturbances and for enhancing moral awareness. Moral education continued to entertain this status until 1962.

The fourth stage was the period of 1963-1972, which was marked by high economic growth and a heightened consciousness of nation's cultural heritage.

In the new curricula instituted in March 1963, principles of life-centered curriculum were reflected. As a result, curriculum was broadly clustered around three areas - subject matter education, extra-curricula activities and anti-communism/moral education. Of special interest was that the moral education, which was dealt with as an independent subject, was replaced by "anti-communism/moral education"; that is, it was given the full status of a broader area, although it was treated in relation to anti-communism. This represented an effort to heighten the people's consciousness of morality under a unified idelogy, as dictated by the social background at that particular time. From the view-point of life-centered education theory, it seems reasonable to strengthen moral education to this effect, because moral education transcends the boundary of a subject matter and deserves treatment as a broad area of life.

The institution of National Charter of Education in 1968 constitutes a milestone in the development of moral education. It presents an ideal image of Korean people as an ultimate goal of education. A true Korean is described as being an independent, pioneering and co-operative member of society, prepared to shoulder the responsibility that goes with freedom and equipped with anti-communism stance. The Charter demands that all of these qualities be based on the cultural heritages of the nation. In this sense, the Charter may be viewed as representing the consciousness of national identity, directed toward an attempt to revive tranditional values and ethical awareness and to build a democratic society on the basis of them.

The curricula underwent partial revision in September 1969, with the hour for anti-communism/moral education increasing from one to two hours per week.

The fifth stage corresponds with the period from 1973 up to the present, which is characterized by economic stability and rapid industrialization. No one doubts that the rapid economic growth encouraged Korean people to recapture a vision of affluent future. Behind the fancy image of materialistic prosperity, however, there was a growing wave of anxiety about an education's materialistic malaise, demanding more concern for spiritual and moral maturity of the young. In the face of the paramount task of ensuring national security, there has been high regard for the consciousness of individual responsibility on national ground and for viable work ethics.

This period also highlights the successful implementation of Saemaul (New Community) Movement, which guided the formation of national cause and nurtured the sense of social solidarity.

In February 1973, the curricula were revised in totality. This action was a response to the need for redressing the weakness of the life-centered theory. The result was the separation of moral education as an independent subject from the broad area of anti-communism/moral education. This is by no means an attempt to degrade the importance of moral education but to effect a systematic treatment of it, cognizant of problems encountered in the fragmentation of moral contents. Here, the same principle holds that moral education must be offered in the context of school life. The treatment of moral education within a subject facilitates systematic organization of moral contents and effective teaching of them.

As noticed in the foregoing, the operating methods of moral education in Korea have been affected by situational changes and new theories gaining prevalence in particular times. Fluctuating as it was, moral education has occupied a substantially important place and has been more and more strengthened throughout the five stages.

PRESENT STATUS OF MORAL EDUCATION

Objectives of Moral Education

The general objectives of moral education for primary schools which was formally put into effect by Ministry of Education Ordinance No. 310 are defined as follows:

1) To cultivate the habit of complying with propriety in national life by inculcating its basic spirit.

2) To lay the foundation for correct judgment and proper action for the development of character, for the promotion of the habit of self-reflection and self-rule, and for the possession of dignity.

3) To cultivate the ability and attitude to lead an orderly and co-operative democratic social life as well as adapt to social life rightly by holding one's position correctly as a member of society.

4) To produce patriotic Koreans who, by inheriting the national culture created by their forefathers, can make a contribution to national development and world peace.

5) To nurture the determination to achieve unification peacefully by realizing the superiority of democracy and the falsity of communism.

The objective of moral education is, in short, to produce such Koreans who can contribute to the reconstruction and creation of national culture by perfecting self-realization through sincerity. It cannot be denied, however, that the objective of moral education shifts its stress from one aspect to another and that the method employed differs as time and place differ. Viewed historically, it can be said that the object to which sincerity should be directed with priority was shifted from home to citizenship and the state, and the method employed was transformed from a subjective and abstract one to an objective and scientific one.

The question how to explain the objective of moral education in the classroom to students is a very complicated one. Specialists who are conducting research on methods of developing the moral sense see that a greater amount of knowledge on the part of children is more conducive to their moral judgment and conduct. This hypothesis, however, does not seen applicable to a developing country like Korea. This is directly connected with the basic question, "With which is the development of moral inclination connected more closely, individual disposition or the environment?"

In fact, moral education in Korea relies much on improving cognizance, and so there is always the problem of how to connect what is taught in the classroom with children's conduct. In order to solve these problems an effort is being made to subdivide the contents of moral education to suit each stage of mental development of children and encourage emotional acceptance of the contents by students by dramatizing the objects. Extra-curricular activities are being utilized on the other hand to create an atmosphere conducive to practising what is taught.

Curriculum and Instructional Materials in Moral Education

As mentioned earlier, moral education in Korea occupies a substantial place in the entire curricula and is presently offered as an independent subject. Two hours per week are devoted to this subject in primary, and middle schools and one hour in high school.

Primary School

The aim of moral education at the elementary level is to acquaint children with ethical norms acceptable in the present Korean society and inculcate the habit of living in accordance with them. The moral content emphasizes 42 moral virtues which are largely divided into four parts.

Part 1: Etiquette which must be practiced in everyday living

Part 2: Moral virtues necessary for self-realization and character development
(e.g.: health, frugality, courage, diligence, patience ...)

Part 3: Virtues necessary for maintaining the order of regional and national communities
(e.g.: respect for man and piety, public mindedness, a sense of responsibility, co-operativeness, obedience to law ...)

Part 4: Knowledge of the principles of democratic life

In order to provide moral education in harmony with the development of a moral sense in students, the elements in the four parts are divided into three groups for lower grades, middle grades, and upper grades.

These virtues are taught repeatedly in accordance with the objectives set forth for each grade. One example of the objectives for each grade is as follows:

Moral Elements	Lower Grades (1st and 2nd Grades)	Middle Grades (3rd and 4th Grades)	Upper Grades (5th and 6th Grades)
Respect for Human Rights	Follow other's advice without insisting on one's own view	Accept good advice from others and understand others.	Respect other's opinion and rights
Promotion of National Consciousness	Pride in our Country	With an affection for our country one should be determined to glorify it	Knowing the relation between an individual and the state, we should first think of national interests

Virtues which are most frequently taught in each part are perfection of self, cultivation of public spirit, and promotion of national consciousness.

These virtues are hard to be absorbed by children as they are. Therefore, the same virtue is taught with different explanations according to the degree of their mental development. The explanations become abstract from concrete as their ability to understand advances. However, it is, in fact, difficult to divide the stages of moral development precisely, and so the contents of moral education are divided not for each grade but for three groups: lower grades (first and second grades, six and seven years), middle grades (third and fourth grades, eight and nine years), and upper grades (fifth and sixth grades, 10 and 11 years).

The aim of the moral curriculum is not to help pupils only recognize virtues but to cultivate a moral sense and help them become accustomed to the practice of virtues. In order to achieve this aim it is necessary to repeat the teaching of these virtues in connection with the whole life of pupils and to pay attention and make an effort constantly in close tripartite co-operation among teachers, children, and parents. Effective moral education is closely connected with the whole life experiences of children such as the social structure, the quality of teachers, the size of classes, the method of management of schools and classes, and home life.

In view of the peculiar nature of moral education, it was planned in the early period to provide an education in overall connection with other subjects of study, but this meant there would be no teachers who were held responsible for moral education. This also would mean that there was already a doubt about the effectiveness of moral education. In order to supplement this kind of defect, moral education was adopted as a regular subject, and moral elements were arranged systematically for each grade.

Although it is stipulated in law that a primary school class should not accommodate more than 60 pupils, it is, in fact, crowded with more pupils especially in schools located in the densely populated downtown area of principal cities. The burden of teachers is too heavy to pay even attention to all pupils under their supervision and guidance. Classroom moral education therefore relies on audio-visual aids while maintaining organic connection with other subjects of study.

Instructional materials are textbooks, teacher's guides and supplementary materials which include literary extracts bearing on every day life, children's stories and biographies. Curriculum development and textbook compilation are basically the responsibility of the Ministry of Education.

The instructional process usually involves several activities, which may be given separately or in combination: namely, orientation, role playing, group discussion, reporting on special cases and surveys related to specific topics. In order to internalize what has been learned and provide motivation to practice it in everyday life, various audio-visual materials (slides, radio or T.V. programmes) are used in teaching. A growing number of schools are making good utilization of radio and T.V. programmes produced by the Korean Educational Development Institute (KEDI).

Middle School

The aim of moral education in middle school is to develop in students the ability to assess moral standards and values, and accept moral sanctions through rational discussion. Its content is no longer specific reference to the morally sound conducts but is oriented toward principles and theories underlying behaviour. The textbooks for middle and high schools are developed in a way that places greater emphasis on discussion of moral issues which are being raised in the Korean contemporary society. It is assumed that they will contribute significantly to enhancing the consciousness of "autonomous morality", that is strongly championed in moral education.

Instructional materials comprise textbooks, teacher's guides, and supplementary materials as in the case of primary school. Instruction proceeds in the same way as in primary schools.

High School

Moral education in high school purports to help students to develop moral standards and values consistent with the ideals that the nation seeks to realize. The pupils are taught how to apply moral concepts in a consistent way that recognizes the needs and interests of others. It is at the level that a broad knowledge base must be developed about human nature, cultural heritage, social relationships and obligations.

The content of textbooks centers around ethical thoughts of the East and the West, the characteristics of modern society, and comparative study of democracy versus communism.

It seems that moral education in Korea has been overtoned with an implicit demand for living up to the moral virtues as prescribed in the textbooks. Limitations, however, of this approach to moral education have been appreciated by Korean educators. In order to explore an alternative approach, various research activities are presently under way. More specifically, efforts are being made to improve teaching methods in primary school.

Co-curricular Activities in Moral Education

As a means of supplementing curriculum of moral education, co-curricular activities are utilized at times the indirect method can produce a greater effect than the direct method. Even a greater effect will be obtained if the teacher emphasizes and promotes the interrelation between the virtues taught in moral education classes and other subjects of study. Extra-curricular activities are aimed at cultivating social adaptability of students and elevating their quality as citizens through their autonomous life experiences. Included are class activities, children's association movement, club activities, and school functions.

In class activities, all the students participate in maintaining the discipline required in class life and designating the objectives in managing their class life. Included are the class meeting where the students reflect on their deeds, work of committees which share the responsibility of managing the class, and service to the community to which their school belongs.

Also included in the student's association movements are the all-school meetings in which the students discuss matters they should put into practice, committee meetings where they deliberate on problems which concern the school as a whole, and school functions.

Clubs include study groups which are aimed at deepening what are learned in classes, sports clubs, hobby or art clubs, activities to promote student's will to production and their diligence, and community service clubs. School functions include ceremonies, presentation of artistic performances, sports events, excursions, and safety exercises.

These extra-curricular activities and school functions cultivate the quality of students as democratic and co-operative citizens, promote their spirit of service for national development and help them develop their individual ability and explore a sound and rich life. As students are easily influenced by an atmosphere or psychology, these extra-curricular activities are more closely connected with the cultivation of their moral sense and practice of the virtues taught at the class.

Preparation of Teachers for Moral Education

In the primary school, where a teacher is responsible for all subjects, moral education comes to become a concern of every teacher. The primary school teachers have received a two-year education at junior teacher's college, whose curriculum gives substantial emphasis to basic ethics and the theory of moral education today.

It is at the secondary school level that departmentalization is practiced. This system requires a teacher to be exclusively responsible for moral education. The problem is that until recently no teacher training institute had established a specialized course of study in moral education. The separate subject of moral education was set up in 1973, with no due consideration given to the preparation of moral education teachers. This accounts for the present tendency that most moral education teachers in middle and high schools are those who have majored in history, philosophy, ethics, education, psychology, and political science, etc. The issue of teacher training, particulary as far as moral education is concerned, stands out as one serious problem to be addressed with urgency. Recently some universities have established departments for training the prospective moral education teachers.

Evaluation in Moral Education

In general, the term 'moral education' is given two interpretations. In a broad sense, it means all educational efforts, which are devised and implemented to help students grow into mature persons. It contains not only classroom lessons, but also guidance, counselling, specific advice, etc.

In a narrow sense, 'moral education' means the specific lessons given in relation to subject-matters, aimed to assist in moral development. In Korea, moral education is offered as an independent subject, and occupies a substantial place in the entire curricula.

These two interpretations of moral education have given rise to the practice of evaluating in two ways. Yet the fact that all educational efforts associated with moral education must combine to serve one ultimate goal creates the need to develop a comprehensive evaluation system which incorporates the two aspects in a meaningful fashion.

The evaluation of student achievement is made mainly through the use of paper-pencil tests. They are designed to cover a wide range of areas including understanding of moral norms and principles, problem-solving abilities (abilities to select and apply moral norms correctly), and attitudes toward specific moral issues. Although test items developed by individual experts or research and development institutes (e.g. KEDI) are used, it is customary for teachers to develop test items in relation to the lessons covered.

The general procedure involved in developing test items is more or less similar to those related to other subjects. It usually involves the following steps: (1) identifying educational objectives (2) analysis of content of textbook and extracting moral codes or norms, which are to be tested (3) deciding the types of items (4) preparation of test items.

Test items may be divided into two types: subjective (essay) and objective types, but the former is seldom used. The objective type is common and includes multiple-choice, true-false,etc. The objective test is supplemented by specific evaluative methods -- namely, projective method, rating scale, etc., according to the need of the situation.

Paper-pencil test is a relatively convenient method of evaluating students' knowledge of moral norms and principles, and their opinions about moral issues. But there is a considerable dispute as to the validity of such a test.

Apart from the evaluation of the cognitive aspect related to specific subject matter, there arises the need to evaluate the development of morality. This type of evaluation requires objective observations of behavioural propensity as regards value-related issues. During a specified period, the teacher observes the behaviour of students and accumulates observations, and determines the extent to which students' behaviour has approximated the desired ends.

The factors taken into consideration in this type of evaluation are diligence, sense of responsibility, co-operativeness, autonomy and obedience to law. Each factor is considered in terms of three levels of achievement.

As regards diligence, for example, 'willingness to work hard with consciousness of time saving' places the student on the level of 'A'. On the other extreme, if a pupil is lazy and lacks the sense of responsiblity, he is rated as 'C'. The behavioural propensity falling between the two is rated as 'B'.

This kind of evaluation raises some difficulties in assuring objectivity, for teachers are apt to be subjective in their judgement, especially when they are not free of the 'halo effect'. It is also impossible for teachers to observe all behaviour of their students. As a means of eliminating the drawbacks of this evaluation, specialists recommend the use of more reliable rating devices and interviews. In practice, however, they have not been made available to school.

It is generally held that the primary aim of moral education is to change attitudes toward moral issues, rather than imparting knowledge bearing on moral norms and principles. In practice, however, evaluation of moral education has been limited to its cognitive aspects. Although the cognitive aspect constitutes one of the important conditions for effecting attitudinal change, knowledge concerning moral norms and principles is not a sufficient guarantee of attitudinal changes.

The problem of evaluation is further complicated by the fact that attitude and behaviour are not in a direct cause-effect relationship. Often evaluation tools are designed to measure attitude, but this lacks validity because of the possible inconsistency between behaviour and attitude. Therefore, the need has become acute to develop tools with which to measure attitudinal change validly, and to observe behaviour systematically.

Problems in Moral Education

As in all other educational activities, the purpose of moral education is ultimately to guide human behaviour in a proper direction. What are the basic factors which will bring about such a change in human behaviour?

Under the premise that an accumulation of knowledge brings about such a change, a considerable amount of time is devoted in moral education to helping students recognize what is good and what is evil. In many cases, however, more knowledge cannot promote a moral sense. Especially in a developing country, what is learned in the moral education class cannot be put into practice in its entirety in many cases.

Another problem in this connection is how to fix the standard for moral evaluation. If the aim intended to achieve in moral education is not translated into practice by pupils, it will be futile to evaluate an educational effect.

The third problem is a chronic shortage of good moral education teachers, Korean primary schools do not adapt the system of employing specialist-teachers to take charge of moral education. Moral education therefore is provided by teachers in charge of classes. And most of the moral education teachers in middle and high schools are not well-trained specialists because they did not major in morals or ethics in universities and colleges. They were certified to provide moral education through the in-service training given to the teachers in the related area -- namely, history, social studies, etc.

In order to solve these problems some studies have been suggested to be carried out recently.

First, logico-philosophical studies must be conducted to clarify moral criteria conceptually and practically. Korea is rapidly changing into a high industrial society which is, as generally admitted, accompanied with characteristics of a mass, open, urban and organized society. On the other hand, it is a wish shared by all that the country's historical and cultural identity be ever maintained.

Secondly, socio-anthropological studies must be carried out to identify, in the moral context, the nature and cause (1) of social conflicts (between generations, classes, religions, occupations and regions), (2) of social problems as a whole that take place in the process of industrialization.

Thirdly, psychological studies must be acted upon to characterize the general pattern of socialization in Korean life and to inquire into the character of development, especially in the moral dimension.

Conclusions or findings, even tentative, may lighten up the place where a remodeled moral education is to begin. Theoretically and practically, the present status of moral education in Korea still stays in the cradle. But one of the hopeful moves is that some research institutes have been already committed to some of those studies.

Research in Moral Education

Research activities related to moral education are largely divided into two categories. Falling under the first category are action researches conducted by teachers at the school level. They are primarily concerned with teaching methods of the subject matter and student guidance as related to morality. Some of them concern the ways of improving the educational environment, with the development of latent curriculum theory. Being conducted by teachers, they are action-oriented in nature, with high regard for the uniqueness of the school setting, rather than being concerned with theoretical development. These researches take the form of joint ventures or individual undertakings, and their results are published in a great number of volumes every year. They are hardly of such a quality that can be highly commended in terms of theoretical significance, but may well be regarded as representing the high concern of teachers with moral education and strong motivation for researches related to it. It is encouraging to see the teachers organize special lectures and discussion sessions on a voluntary basis.

The researches under the second category are theoretical and require the participation of specialists. Specifically, they concern the development of morality, the ways to enhance moral judgment, and the moral concept and principles underlying behaviour.

MALAYSIA

SOCIO-CULTURAL BACKGROUND

Malaysia is located between latitudes 1 and 7 degrees north and covers an area of about 130,000 sq. miles, having a typical equatorial climate with an average temperature of 26.7°C throughout the year. Peninsular Malaysia occupies some 50,000 sq. miles with Sarawak and Sabah, the two former British Borneo colonies, occupying the remaining 80,000 sq. miles. Down the centre of Peninsular Malaysia, the Main Range, its most continuous chain of highlands, stretches from the Thai border in the north to Malacca in the south where it peters out.

Monsoonal conditions make shipping hazardous along the east coast of the peninsula. Because of this, combined with the dense vegetation and north-south chain of mountains, development has been slow in the east coast compared with the west coast. The location of the Straits of Malacca, sheltered by Sumatra and the Malay peninsula makes it ideal for shipping. Communication along the west coast therefore was always a matter of ease relatively and this, combined with the extensive coastal plains of rich alluvial soil excellent for rice, have facilitated the establishment of settlements of trade and agriculture. The major tin deposits and rubber plantations, the pillars of the Malaysian economy, are also concentrated to the west of the central highlands where numerous roads and railways have been built. One can say, then, that it is only in very recent decades that the eastern regions have come under the impact of modernization.

Population Distribution

The multi-racial population of Malaysia totals 12,249,000 (annual growth rate 2.7%) with the following distribution pattern: 54.7% Malays and other indigenous people; 32.2% Chinese; 9% Indians and 2.1% others. About 85% of the total population live in Peninsular Malaysia.

Employment Patterns

Of the approximately 3.3 million gainfully employed, more than half of this (52%) are found in the agricultural sector, either working in small-holdings or in the estates. There is a significant decrease in agriculture as a means of employment with corresponding increases in urban-based occupations. It becomes clear, then, that the requirements of growth in the technological sector will entail not only a considerable change in the occupational structure of the country but also have important policy implications for educational planners. One of the more immediate implications is the need to plan for sizeable increases in the production of scientific and technical personnel at both the professional and sub-professional levels. In terms of the school curriculum, the Third Malaysia Plan categorically states that "To maximize the productivity of expanded teaching resources, it will be necessary to improve the content and curriculum of both formal and informal education to keep abreast of technological advances". (Page 72, para. 232)

Government

Politically, Malaysia is governed on the pattern of Western-style parliamentary democracy. Several parties compete with one another to form both the national and state governments every five years. The bureaucracy that manages the daily affairs of the Administration is based very much on the British model. The state religion is Islam, the religion of the Malays, and the official language of the country is the Malay language known as Bahasa Malaysia.

Brief Historical Survey

The Deutero-Malays from whom the modern peninsular Malays sprang probably migrated there at some time between 1500 and 2000 B.C. These maritime people settled along the coasts, intermarrying with the small local population pushing the Orang Asli (indigenous aborigines) into the more impenetrable, heavily vegetated highlands. They became exposed to the influence of Indian culture brought by traders and traces of Hindu customs are still apparent in Malay birth and marriage ceremonies.

The establishment of a Malay Kingdom in Malacca in 1402 brought Islam to the peninsula, with Malacca as the major centre for the diffusion of the religion. Malacca was protected by the Chinese Ming emperor, who was keen on establishing influence in the region. The Malacca sultanate set the pattern for Sultans' rule in the other states with Malay as the common language and Islam as the common faith. In 1511 the Portugese under Alfonso d'Albuquerque captured Malacca and ruled for more than a hundred years until their defeat by the hands of the Dutch in 1641 during their drive to preserve their trade monopoly in Java. The Dutch continued to be in power until they yielded to the British, after the Napoleonic wars, in 1825. Meanwhile the British had occupied Penang towards the end of the eighteenth century and founded Singapore as a port in 1819 (then known as a part of the Straits Settlements).*

But during the nineteenth century, Chinese from South China, attracted by rich tin deposits, started flowing into the country. The development of the rubber industry led to an inflow of Indians (mostly Tamils from South India) as indentured labour towards the end of the nineteenth century. Good prospects of trade in Malaya and the growing requirements of Singapore as a commercial and trade centre attracted professional people, money-lenders and merchants, clerical workers and the like from Ceylon and North India. It was the development of trade, the tin and rubber industries that brought the Chinese and Indians, initially a migrant, working population who later, towards the middle of this century became permanent citizens, forming part of the plural, multi-religious society we know today.

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* Before the Second World War the Malay Peninsular was as follows:

a) the Straits Settlements-Singapore, Malacca, Penang, and Province Wellesley;

b) the Federated Malay States - Perak, Selangor, Negri Sembilan, Pahang;

c) the Unfederated Malay States of Johore, Kedah, Perlis, Kelantan and Trengganu.

Sabah has a mixture of indigenous people and Chinese, Malays and Indians while Sarawak's polyglot population comprises Sea and Land Dyaks, Chinese, Malays and Melenaus. The people here practice different religions which include animism, Islam, Christianity, Hinduism, Buddhism and Sikhism.

In this picture of a plural society several different ethnic groups co-existed and yet remained, largely, economically, socially and culturally distinct.

Educational Development

This cultural plularism is reinforced by the history of the growth of education in this region. The Koranic (Islamic religious) schools of the pre-colonial period formed the basis of the Malay vernacular school system which offered no opportunities for secondary or tertiary education. Since the middle of the nineteenth century until 1920 Chinese schools, financed by local Chinese and oriented to Mainland China, operated at both primary and secondary levels but with employment opportunities for graduates limited mainly to jobs within the Chinese community. After 1920, a system of meagre grants-in-aid made a vague attempt to foster orientation towards the pupils' land of domicile. Tamile (Indian) schools were confined to the rubber estates and limited to education at the primary level. Traditionally these schools reflected South India in mores rather than Malaya. Indian parents with access to urban areas preferred to send their children to urban schools. In 1955, 22% of all enrolments in English medium schools were Indians.

The colonial government, not recognizing education as its responsibility, did not initiate the establishment of English medium schools. These were established by Christian missions and other independent bodies which were later given some government aid. Between the wars, English secondary schools increased substantially and facilities for tertiary education were provided. Thus up to independence in 1957, there existed 4 distinct types of school which helped to reinforce the distinct racial, social, linguistic and cultural groups in the country.

Educational Objectives

Education during the colonial period was never viewed with much seriousness, never really seen as instrumental in the achievement of long-term objectives except as a means of providing clerical staff and lower-level officials for the growing trade in the area. After World War II, however, events forced a change. The spirit of Asian nationalism made itself felt as was seen in the granting of independence to India (1948) and Burma (1950). Chinese and Indians no longer saw their sojourn in Malaya as temporary. The post-war Emergency* indicated further a need to find an instrument that would withstand the heavy battery of Communist indoctrination that was infiltrating into Malayan society, especially in the Chinese sector of the population.

These occurrences called for concerted action. Education was spotlighted as a means of unifying the major ethnic groups, orienting them to the notion of a united identity as well as a means of combating the psychological warfare of the Communists.

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* The name is given to the post-war period (1948-1960) when Communist guerrillas sought to undermine and overthrow the government.

The upshot of this was relfected in the Report of the Education Committee, 1956 which undertook to map out 'a national system of education acceptable to the people of the Federation as a whole which will satisfy their needs and promote their cultural, social, economic and political development as a nation, having regard to the intention of making Malay the national language of the country whilst preserving and sustaining the growth of the language and culture of other communities living in the country...' (p. 1).

In 1963 this cultural, linguistic and ethnic complexity was further intensified by the formation of Malaysia with diverse groups from Sarawak and Sabah added to the chequerboard. The need for unity arose even as a more urgent goal, indeed, the single most important theme for education in Malaysia. Towards this end the national education system, based on a highly centralized organizational structure focuses on a common language, Bahasa Malaysia, as the medium of instruction in all national schools as well as in tertiary education, at least up to the first degree level, seeing in a common language a unifying factor. But as provided for under the Education Act, 1961, facilities for the teaching of pupils' own language, that is, Chinese or Tamil, are, theoretically, available in the national schools where parents of 15 or more children in a school so request. Primary school education is available in Tamil and Chinese within the national educational system but none at secondary level.

The second major prong in the attempt to unify the diverse groups is the provision of a common content syllabus for all schools. The common content syllabus leads the way to a policy of common public examinations. It is assumed that a common medium of instruction, content and examination will together help to foster a spirit of national consciousness among the different groups. The notion of diversity is not limited merely to diversity in terms of ethnic origin but refers also to the various socio-economic classes typical of a developing country e.g. the rural poor, the urban poor, the urban rich etc.

Values Education

While no national programme on moral education has as yet been implemented in the country, it should be mentioned that a draft syllabus for the national school system has been prepared and is being pilot-tested in a selected number of schools in Malaysia. As is usual in the process of curriculum innovation, the notion of a formal programme in moral education has been gestating for a number of years now. The specifics of the draft syllabus will be enlarged upon in the next section. This section will limit itself to an identification of past efforts, both formal and informal, to introduce and implement a programme aimed at some form of values education.

Islamic values have been included as a component in the teaching of the Islamic religion (Ugama) since 1960 when the Education Review Committee, 1960, emphasized the need to teach it as a compulsory subject to all Muslims in the state system. So, while there have been no overtly stated objectives on moral education, it is clear that Muslim pupils are trained in the ethical values of Islam within the framework of the national school system. 'Ethics', fundamentally Christian ethics, is taught in most Christian mission schools, more rigorously in some than others. It is a private arrangement made by individual schools, outside the state-approved curriculum.

An awareness of the need for a planned programme in values education for pupils of all races made its appearance in the school civics syllabus which was first implemented in 1972. Geared to the major educational goal of national unity in a multi-racial society it is based on the 'Rukunegara' ('National Pillars') which stresses belief in God, loyalty to King and country, upholding the constitution of the country, respect for rule of law and good behaviour and morality.

Within the civics syllabus certain moral concepts are identifiable and can be classified under love and care, trust, loyalty, service and responsibility. When moral education as an explicit subject in the school curriculum first came up for consideration in 1974, a special committee comprising representatives of various schools, colleges and various agencies tried to identify a body of content recognizable as 'moral' to be diffused through the various subjects of the school curriculum. But it appeared to this working committee that the moral concepts identified were already being dealt with in the existing Civics syllabus. Due to this, the notion of a separate moral education curriculum was abandoned. Evaluation of the school civics programme, however, initiated and carried out by the Curriculum Development Centre, Ministry of Education, as well as other agencies, has indicated that Civics is not regarded with any measure of seriousness by many. The time allotted for Civics (2 x 40 minutes a week) is often utilized by the classroom teacher to complete the syllabus for a 'more important' subject or used as a 'free period'. When used for Civics, except in exceptional cases, teaching tends to be unimaginative and desultory. The most widely agreed-upon reason for this is simply that a non-examinable subject in a heavily examination-oriented system will naturally suffer.

Over the last few years, however, fresh thinking has caused the Special Committee on Moral Education to be resurrected. The background to this new thinking is discussed in the latter part of this report.

Socio-Economic Trends and their Implications for the Future

A discussion of moral values must take proper cognizance of the major socio-economic and cultural forces that shape the environment of the society in question. In other words, the process of modernization in Malaysia, as in other developing countries, has to be reckoned with in all its practical implications, before a planned moral education programme can honestly hope to meet the present and future needs of our country.

The concept of modernization is fraught with ambiguities but for the purpose of this section of this position paper the following definition will be used:

> Modernization is the process by which modern scientific knowledge covering all aspects of human life is introduced at varying degrees, first in the Western civilizations, and later diffused to the non-Western world, by different methods and groups with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term, as accepted by the society concerned (Alatas, 1973, p. 154).

Two features of this definition need to be singled out to buttress our thinking about a moral values programme that is sympathetic to our times.

The first is the notion of the development and application of 'modern scientific knowledge'. Any educational programme planned for a modern society must incorporate within it elements that enable individuals to view modern scientific knowledge positively. At the same time, planners need to work within a framework of values that will prompt them to apply this knowledge towards the betterment of human life.

The second feature of the definition of modernization that requires comment is the concept of Westernization. Too often is our concept of modernization seen as synonymous with Westernization. Alatas does well to clarify this point that while 'the basic ingredients of modernization are derived from the West, nevertheless it is possible to consider them as autonomous cultural elements which are subject to diffusion without necessarily being accompanied by Western culture' (op.cit. p. 156). An understanding by curriculum planners of this attitude is imperative as cultural purists may use it as an argument to resist modernization in conservative regions.

In Malaysia, as in several other Asian countries, the process of modernization began several centuries ago under the impact of European colonization. As pointed out earlier in this paper, economic development flourished in the major trading centres and ports which led to the existence of urban pockets of modernization in the midst of the larger traditional, agrarian society. The post-colonial era has attempted to bridge the existing economic inequalities between the rural and urban population by embarking upon momentous modernizing enterprises in the rural areas. Together with this is the rural-urban drift where one witnesses, in its most acute form, interactions between traditional cultural values and those linked with modernization.

Malaysia sees the educational system as one of her most powerful instruments of change as she works her way towards racial harmony and social reconstruction. Government policies, for instance, are drawn up to change curricular content and educational practices in rural areas with the long-term goal of providing the rural population access to some of the economic and social rewards of a modernizing society.

In the Mid-Term Review of the Third Malaysia Plan we read about the implementation of some of these planned changes:

> Programmes aimed at providing more educational opportunities for the lower income groups and those in the rural areas included improvements and expansion of educational facilities, free tuition at the primary and lower secondary levels, text-book loan scheme and health. The curriculum at the lower secondary level was reviewed to incorporate various science and technical subjects thus enabling a larger number of students to benefit from an earlier exposure to these subjects (p. 193).

Another statement that supports planned intervention even more strongly states that '... the education system as well as programmes for training will be further developed and oriented towards greater emphasis on science and technology' (ibid.).

Those at the receiving end of changes are caught in the midst of many disjunctures. They are simultaneously exposed to multiple ways of viewing the world, several of which contradict each other. Take the case of a rural child who qualifies for an urban, science school. In one fell swoop, he exchanges the warmth and security of his own family, relationships based on face-to-face encounters, for an impersonal hostel setting in an impersonal city. All children, rural and urban, have to contend with telecasts and broadcasts of world and national leaders speaking vehemently about world peace; equally strongly-accented images of war and violence permeate their lives through the media. The traditional wisdom of community elders, always the ultimate authority, is now found to be wanting in the face of modern authority structures. The list of disjunctive views of reality could go on indefinitely. The crux of the matter is that while modernization is desired in order to ensure a more equitable distribution of the world's goods, young children experience a tremendous sense of fragmentation. Their world loses its customary equilibrium.

Tangible evidence of this fragmentation is apparent in the depth and breadth of social problems attributable to the young today. Delinquency rates are constantly on the increase while convictions on drug charges rise by leaps and bounds. In 1976 alone 5,128 people were convicted on this score. The most recent estimate of drug victims in Peninsular Malaysia puts it at 300,000.

All these are symptoms of a larger malaise that is not confined to Malaysia alone. It is a global malaise that all countries face together. The school, then, as an instrument of modernization and change has no option but to seriously involve itself in studying ways in which it can identify a framework of meaning that will cut across disparate world views and lead pupils towards a more integrated 'weltanschauung'. This task becomes even more urgent in a plural society where diverse cultures in a plural society compound the bewildering proliferation of varied experiences. It is time indeed for curriculum planners to provide possible maps for individuals, directing them towards the sources of integrative principles.

In Malaysia, it is this background of thinking that prompted the Ministry of Education to resurrect its Special Committee on Moral Education and work towards a moral education programme that is, currently at any rate, independent of the civics programmes which it had been seen previously as being synonymous with.

PRESENT STATUS OF MORAL EDUCATION

Curriculum in Moral Education

As has been indicated earlier, the organizational structure of education in Malaysia is highly centralized, oriented towards a common content curriculum to be implemented in all schools.

In 1977 a Moral Education Committee* under the aegis of the Curriculum

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* A previous Moral Education Committee, mentioned earlier and disbanded in 1975, was the responsibility of a couple of other units within the Ministry of Education.

Development Centre (CDC) was formed. This was not only a response to the growing global concern about strategies for handling modern, social ills. It was also a direct consequence of local public opinion. Views expressing this concern and the need for some form of moral education were voiced in Parliament, for instance. These felt needs led to a directive from the Central Curriculum Committee to institute plans for the formation of a Moral Education Committee whose responsibility would be to plan a draft syllabus to be submitted for the approval of the Cabinet Committee on Education.

This Committee (to be called the Main Committee henceforth) under the chairmanship of the Head Inspector of schools includes representatives from the major religious denominations of the country, representatives from 2 universities in the country, from East Malaysia, Central Curriculum Committee as well as members from the Educational Planning and Research Division, Teacher Training Division, Technical and Vocational Division and Examinations Syndicate. Three heads of schools were also on the committee. This committee was given the mandate by the Central Curriculum Committee to set about formulating a moral education syllabus for non-Muslim students to be conducted some time during the 3 x 40 minute periods which are currently being used for the teaching of Islamic Religion to Muslim pupils.

Subsequently the Main Committee appointed a small Technical Sub-Committee whose task was to come up with the proposed moral education syllabus. This sub-committee headed by a representative from one of the universities, included CDC personnel, one member each from Examination Syndicate, the School Inspectorate, Teacher Training Division (2 members) and the voluntary head of a local religious organization. CDC personnel co-ordinated all the activities of this sub-committee.

The following section draws attention to the major aspects of the draft syllabus completed by the Technical Sub-Committee. It is this syllabus that is currently being pilot-tested in phases throughout Malaysia.

*Rationale and Conceptual Framework**

Throughout the world and in Malaysia in particular, there is now a growing concern regarding the decline in moral standard as observed in instances of indiscipline in schools, truancy, disrespect for elders, vandalism and increase in crime, destructive demonstrations, drug abuse and violation of individual and societal rights and liberties.

In rapidly changing modern societies, various influences compete and conflict with the traditional norms, principles and values. Citizens, therefore, need guidelines that would provide them with positive alternative for moral action.

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* The whole of this section is extracted from Draft Syllabus for Primary and Secondary Schools - Moral Education, an unpublished document prepared by the Moral Education Project members, Social Studies Unit, Curriculum Development Centre, Ministry of Education, Malaysia, May, 1978, pp. 1-3.

For Malaysia, in particular, moral education is seen as a means to maintain and upgrade the moral standard of the society. Upholding and practising moral values and making rational decisions concerning moral issues are essential components of national development. Such a strengthening of the moral fibre of the nation can form the basis for political, economic and social stability as well as unity within the context of a plural, multi-racial, multi-cultural, multi-religious and democratic society.

The school is one of the most powerful agencies in the process of socialization of the child. It has to play its role alongside other social institutions; the family, the community, peer groups, religious groups and voluntary organizations. As an institution of socialization, the school is a transmitter of values as well as an agent of change.

The school plays a vital role in the inculcation of moral values acceptable to and desired by Malaysian society. Opportunities for experiences and activities pertaining to moral issues can be provided at both the formal and informal levels within the existing school structure.

These experiences and activities can identify, clarify and demonstrate moral issues overtly or otherwise. The essence of such a programme is geared towards the internalization of moral values arrived at through the processes of rational thinking.

The present school curriculum does not make provision for such opportunities, hence the need for a systematically designed sequence of learning experiences that would cater for children of diverse cultural backgrounds, interests and abilities at the different levels of schooling.

Definition of Moral Education

> "Moral education constitutes a programme of planned sequences of experiences and activities, both formal and informal, to be implemented within the existing school structure".

The programme aims to assist pupils to identify, clarify, and internalize certain values. These values will be based on the religions, traditions and values of multi-racial Malaysian society as well as universal moral values that are in accordance with the principles of the Rukunegara.

The internalization of these moral values would enable the pupils to become responsible decision-makers pertaining to moral issues such that their actions are governed by moral principles in all situations.

This is seen as an essential contribution towards the development of a united Malaysian nation within the context of the plural, multi-racial, multi-cultural, multi-religious and democratic society.

The Draft Syllabus next identifies 16 core values that will provide the core content of the programme. The process of identification was initiated by circulating the list of moral values selected at the 1975 NIER Workshop to all Committee members, State Curriculum Committees, religious bodies, a sample of Parent-Teacher Associations and voluntary associations. Respondents were requested to check those values that they perceived as crucial within the context of Malaysia, arranging them in groups or even raking them, if preferred. Values perceived as vague or nebulous should be amended and attributed definitions or clarificatory definitions, if desired.

The Technical Sub-Committee collated all information received and the 16 values arrived at are as follows:

Cleanliness of body and mind
Compassion/Empathy
Co-operation
Courage
Moderation
Diligence
Freedom
Gratitude
Honesty/Integrity
Humility/Modesty
Justice
Rationality
Self-reliance
Love
Respect
Public-spiritedness

It should be noted that the concepts embodied in each value are still open to modification and further refinement. They are not ranked here nor in the syllabus in any preferred order.

The Draft Syllabus next turns to statements on objectives which it puts in 3 categories as follows:

The Overall Objective of the Syllabus is the development of an individual who recognizes, accepts and internalizes his role as a responsible decision-maker pertaining to moral issues in a democratic society such that his actions are governed by moral principles in all situations.

In order to clarify the overall objective of the programme the following general objectives were formulated:

1) To be aware of existing norms and values of Malaysian society and their influence on the conduct of the individual, community and society.

2) To develop moral attributes and principles as a basis for developing the moral maturity of the individual.

3) To make moral judgements based on acquired moral principles.

4) To translate moral judgements into moral action.

5) To be able to give reasons for making a moral decision.

6) To bring rational-thinking to bear upon the interaction among different moral principles and values.

Specific objectives were then worked out for each core value at the 4 levels of schooling - lower primary, upper primary, lower secondary and upper secondary.

The point must be made that the identification of objectives by level does not imply that the 4 sets of objectives are mutually exclusive. They are, rather, to be viewed as forming a spiral, where higher level objectives grow out of the platform of lower (school) level objectives.

Place of Moral Education in the School Curriculum

Moral education is to be taught to non-Muslim pupils while Muslim pupils are at Ugama (Islamic teachings) classes which is taught for 3 forty-minute periods a week. Whether moral education is to utilize all the three periods or otherwise has not been decided. The Technical Sub-Committee, in its deliberations, also points out the desirability of diffusing moral awareness through other curricular components. If pupils are to develop the moral point of view (Baier 1968), then thinking about and acting on moral principles are imperative on many fronts.

Apart from this, the Moral Education Committee strongly recommends that co-curricular activities are pivotal in the sense that they provide a natural arena for the practice of moral values. One of the concerns of any moral education programme must always be the gap that exists between moral judgement and moral action. Sports activities, school societies, Guiding, the Scout and Cadet Corps movements can be most fruitfully utilized if teachers are trained to identify those elements within the respective activities that translate relevant practical exercises.

Instructional Materials

There are no specially written textbooks on the subject as yet. Usually, the selection of publication of materials for a new syllabus is the joint responsibility of the CDC and the Dewan Bahasa dan Pustaka (Language and Literature Agency). The CDC normally tests out its products in schools before recommending them for use. The production of textbooks comes within the province of another unit of the Ministry - the Textbook Bureau, using authors which the Textbook Bureau identifies.

At workshops organized by the CDC, CDC personnel together with the Moral Education Technical Sub-Committee members worked out a series of suggested activities accompanied by a listing of resource materials. Practising teachers were later invited to modify and add to these materials. Teachers will be asked to study these examples and use their own resources and imagination when implementing the syllabus in the classroom.

Comments on Instructional Materials and Strategies

The suggested activities and resource materials will be tried out in a pre-pilot study extending for a period of time during the first school term of 1980. The suitability of the materials prepared will be reviewed before the pilot study is launched in 1981 when twenty schools will be involved.

The proposed Malaysian school syllabus for moral education has as one of its stated objectives the internalization of moral principles to the extent that they inform action. It is for this reason that the major teaching/learning strategy suggested is that of problem-solving. Pupils are to be encouraged in all situations to identify the specific problem, gather all available data, formulate alternative hypotheses/solutions, weigh the consequences of these alternatives, select one, be committed to it and act upon it. This rational, problem-solving approach under-scores most of the planned activities, except at the lower primary level when habit-forming activities take precedence.

An apparently traditional, fairly prescriptive lecture-style session can quite easily live beside the more informal, less didactic, practice-oriented approaches co-curricular activities lend themselves to. Similarly, insistence on certain habit-forming activities (e.g. punctuality, cleanliness, etc.) need not exclude a warm school and class environment that places a premium on compassion and empathy.

Evaluation Procedures

The Technical Sub-Committee has been informed that moral education is to be an examinable subject in school examinations. Paper-and-pencil tests, interviews, inventories, observation schedules, assignments, projects and attitude scales are among the variety of assessment instruments the Committee has discussed with relation to cognitive, affective and performance objectives of the syllabus. No definitive statement about desirable methods of evaluation that are in keeping with syllabus objectives has been made to date.

The problems of evaluating moral outcomes are too apparent to necessitate reiteration here. Suffice it to say that research in the area has yet to indicate consistent significant correlation between moral education strategies and desired pupil outcomes. Even where measured pupil outcomes indicate that the programme has reached its goals with some success, questionable and inadequate underlying rationales and shaky premises may strip such findings of much of their credibility. Apart from this, the complexity of the concept (morality itself) is repeated in the teaching of moral education. Cognitive and affective behaviours are intricately interlinked with the former, as is usual, relatively easier to identify and evaluate.

The concerns expressed here regarding evaluation procedures related to the moral education programme reflect some of the problems the Moral Education Committee members have been considering.

Teacher Preparation

It is envisaged that specific teachers will be identified to teach moral education. Teacher education in Malaysia can be viewed from two angles:

(a) Pre-service teacher training programmes:

- i) The Teacher Training Division of the Ministry of Education is responsible for pre-service training of primary and lower secondary teachers. These training colleges (24 in number including East Malaysia) are spread throughout the country. A moral education syllabus was drawn up by members of the Division and implemented as a compulsory course for all trainers in 1978. This course focusses on content and issues dealing with character education largely. No methodology courses in moral education have been started. A new syllabus is currently being drawn up.

ii) The Faculties and Schools of Education of the universities are responsible for the pre-service training of upper secondary teachers. Each university has independent control over its course offerings and there is no uniformity in the range of moral education programmes currently offered. It is expected, however, that the completed Draft Moral Education Syllabus will provide the impetus for consolidating the types of moral education courses offered in the future. Some of the universities have provided for the training of their own academic staff in the area. Personnel identified are usually drawn from among those involved with the teaching of 'Philosophy of Education' courses.

(b) In-service teacher training programmes

The Curriculum Development Centre is responsible for the organization of in-service teacher training programmes, particularly so when they are linked with a new syllabus being introduced to the school curriculum. The Social Studies Unit, which has an officer in charge of the Moral Education Project, is responsible for the in-service programmes. The Unit has identified some practising teachers to examine the syllabus, comment, modify and refine it from the perspective of classroom teachers. Together with the members of the Social Studies Unit, they will form the core of personnel who will identify and help train teachers in phases. As the number of trained teachers multiply, key personnel will be selected from among them, in turn, to man week-end in-service courses in the various states of the country.

Research in Moral Education

Local research in moral education has been minimal for fairly obvious reasons. It has never been part of the school curriculum. Since discussions on the area started a few years ago, there have been some projects undertaken by individuals in higher institutions and CDC personnel. The majority of these may be viewed as status studies in an effort to build up hard data in the field. Studies include an examination of socio-cultural values held by Form IV students, a Kohlbergian assessment of the moral development of adolescents and lecturers', teachers', and pupils' perceptions of moral education.

NEPAL

SOCIO-CULTURAL BACKGROUND

The mountainous Kingdom of Nepal is situated on the southern slopes of mid-Himalayas between India and China in central Asia. It has an area of 56,136 sq. miles (145,391 sq. km). Between the Mechi river in the east and Mahakali in the west the land surface rises from the south (Tarai) about 500 ft. above sea level through a succession of ranges stretching east-west an echelon punctuated by low lands. On the north the Himalayan ranges rise to the highest peak in the world, Mount Everest.

The 1971 census reports a total population of 11,555,983 with 5,817,023 males and 5,738,781 female and the annual growth rate is estimated to be 2.07% with 79.5 density per sq. km. The projected population figure for 1979 is said to be 13,712,517 with 6,902,881 male and 5,809,636 female, i.e. 50.38% male and 49.66% female.

The majority of the people are Hindus and they form 89.39% of the total population. Buddhists are estimated to be about 7.5%. Islam constitute 3.04% of the total population, whereas Christinanity and Jainism are followed by a few thousand. The main religion of the Kingdom is Hinduism. Hinduism and Buddhism have blended so much over the years that for the average Nepalis has faith in both. After all, Lord Buddha was born in Nepal. His birthplace, the small village of Lumbini in Lumbini Zone, is revered by all Nepalis. The present King is a Hindu, who like his forefathers, respects the unique Hindu cultural tradition, happily blended with that of Buddhism which finds expression in temples and chaityas, huts and palaces, social functions and religious processions.

The national language is Nepali understood and spoken throughout the country. Nepali is derived from Sanskrit and uses Devanagari script. However, there are a number of dialects spoken by the ethnic groups.

Nepal is unique in the sense that it does not use the Christian calendar. The Nepali people in their every day and official life use their own Bikram Sambat reckoning, which is some 57 years older than the Christian calendar. Thus, in Nepal, this is the year 2036 (1980 A.D.). The Nepalis are also proud of the fact that their country has never been under any foreign rule in its history. It has always been independent and governed by citizens of Nepal. Nepal was brought under one rule by Prithvinarayan Shah, the ruler of the Gokha conquering all the other states and their rulers. Due to the internal conflicts later on the power fell into the hands of a Rana prime minister with the king being the nominal head. For 104 years Nepal was ruled by the family of this prime minister - brothers in succession. This period - the Rana rule is known as the dark period in the history of Nepal. People were kept in dark. They were also deprived of basic human rights. Ignorance and illiteracy gave birth to immoral practices. King Tribhuvan, the grand-father of the present King took the people's side and threw the Ranas out of power. The country thus gained democracy in 1951 A.D.

Nepal, the Everest country, was exposed to the outside world only after the political upheaval of 1951 A.D. Consequently the years following 1951 are marked by increasing interest and aid from friendly countries and international development agencies to assist the efforts made by the new government to translate the traditional socio-economic structure into a modernized one. The country has Panchayat Democracy and is ruled by His Majesty King Birendra Bir Bickram Shah Deva with the assistance of the council of ministers. Recently, His Majesty the King has declared that the country will hold referendum to find out whether the people want to have partyless or multiparty system as the basic political system of the country.

Nepal represents many heterogenetics - physically, ethnically, socially and religion-wise. Inspite of these diversities Nepalis prove to be a united nation in the matter relating to nationality. This is the result of the attempt made for developing national integration under the dynamic leadership of the Crown. Nepal is still predominantly an agricultural country with about 93% of the total population depending on agriculture and its allied activities for their livelihood. About two thirds of the national income generates from this sector. Cottage industries, trade and service holding are other economic activities. Industrial firms and factories have been recently started in different parts of the country.

The New Education System Plan (NESP) in Nepal was launched in December 1971. Before 1971 Nepal was following British pattern of education borrowed from India. There were a very few schools in Nepal and admission was restricted to a few. The political change of 1951 brought a new consciousness, the need to educate and to be educated. Many primary and secondary schools and colleges came into existence. But as there was no formulation of national goals of education there could stand no national system of education. The NESP has definitely promised a system of education relevant to the need of the people and country. However, NESP does not mention or make provision for a separate religious or moral instruction in the schools.

If we turn the pages of the history to trace out the beginning of formal learning in Nepal, Brahamanical schools (Gurukul), Buddhist Viharas and Gompas can be mentioned. In Brahamanical schools the pupils learned the Vedas, sacred scriptures, texts relating to religious rites and rituals of worship. They were made to incorporate the spiritual values in their lives and live the religious ideals. So was true in Viharas and Gompas. The learned monks in monastaries absorbed themselves in chanting psalms, prayers and religious rites. They engaged themselves in theological lessons and theological discussions. Pupils were also engaged in such activities incorporating spiritual training with severe discipline. The primary aim of education at that time seems to be handing down and perpetuation of spiritual values from generation to generation. The above facts pointed out that Nepal had a tradition of spiritual values from ancient times. Even to this day we have Gompas on the northern part of the country and a few Viharas spread out in the middle and west of Nepal practising spiritual discipline. We have Sanskrit stream of education where study of the Vedas is the main core of learning.

During the Rana rule, in the borrowed British-India Education System type of schools there was a provision for religious instruction from Grade 5 onwards. The motive behind this arrangement was political rather than spiritual and moral. The Rana ruler designed it to distract the attention of young educated pupils away from the prevailing unjust and oppressive political and economic conditions. The scripture chosen for the class instruction was "The Bhagavad Gita", a storehouse of experience relating to divine knowledge. A special pandit was designated for the instruction. But this programme failed to transmit the absolute values laid down in the Gita in the minds of young pupils. As a result it ended with the Rana rule.

Though a separate religious or moral instruction in the schools is not provided by the NESP, the aim of education at the lower secondary school (4th to 7th grade) has been stated to be character building. In order to achieve this aim the teaching situation has been so designed as to inculcate in the pupils (9 to 12 years old) the qualities of moral integrity, patriotism, loyalty to the crown and the nation, preservation of national independence, discipline, responsibility, self reliance, co-operation and cosmopolitarism. The cultivation of these qualities may be brought about through the medium of not one exclusive subject or subject matter but through many others as well. However, at present, it has been regarded as the responsibility of the Nepali and social studies programme.

The practice of direct teaching from scriptures and the teaching of absolute spiritual values to children are attended with serious difficulties, mostly psychological. In fact, the appropriateness and effectiveness of such a practice is questionable. Rather than teaching the desirable socio-moral values directly or mechanically, they should be developed through activities, in group and in individual work. What is really more important than the secular education and eventually more useful is the implanting of spiritual ideas in the tender minds of the children and making them imbibe the moral and ethical values and tend them to grow up in the awareness of the great traditions and the holy culture of our country. Today's education has been too individualistic. Its orientation is for the benefit of oneself and not for the good of all. It does not want to concern itself with the holy traditions of our past culture. It has no consideration about the primary imperative for the development of the moral and ethical personality of the child. The secular and spiritual cultures are like the two wings of the bird for the child to fly safely and purposefully through the turmoils of life and to arrive safely at the destination. This aspect is forgotton by the present day educationists.

What prevails anywhere and everywhere today is conflict, confusion, perverse and pernicious actions and agitations. This state can be arrested, rectified and corrected only by having moral education programme included in school education. This need has been clearly understood by His Majesty the King Birendra who has commanded to incorporate moral education in an appropriate manner in our education system.

Let us open our eyes to the unity of all faiths and religions to the truth of Brotherhood of Man and Fatherhood of God.

PRESENT STATUS OF MORAL EDUCATION

The Plan for National Education System, which can be described as the country's first educational plan based on real needs and aspirations of the country, has laid considerable emphasis on moral qualities to be developed in Nepali students. If we look at the national goal of education, which is the basis of all the instructional activities in the Kingdom, rather closely, we find in it fairly a wide coverage on moral education. The following is the text of the national goal of education quoted directly from the Plan for National Education System:

> The creation of a just, dynamic and exploitation-free society in conformity with the partyless democratic Panchayat System is possible only through the medium of a healthy and well-knit national educational system, and as such the national goals of education have been laid down as follows:
>
> 1) To produce citizens who are loyal to the nation, monarchy and national independence, and who remain ever alert and active towards their rights and duties under the Panchayat System.
>
> 2) To develop, preserve, expand and extend such learning of science, technology and skill as may be necessary for the development of the country and to produce a cadre of able workers who can shoulder responsibilities in every development sector.
>
> 3) To inculcate the following qualities in all:
>
>   a) Moral integrity
>   b) Habits of work
>   c) Self-reliance
>   d) Creativity
>   e) Scientific approach
>   f) Powers of appreciation
>   g) Aesthetic awareness
>   h) Cosmopolitanism
>
> 4) To preserve, develop and propagate the national language and literature, culture and arts.

It is true that the plan did not envisage moral education as a separate subject when it was designed. However, because of the keen interest taken by His Majesty the King and his command to make moral education more practical and behaviour oriented and also the experience acquired by the Nepali delegates participating in the international seminars on moral education on past occasions we are in a process of identifying moral education as a separate discipline in our school curriculum. For this purpose a proposed curriculum in moral education for the lower secondary level (Grade 4 to 7) has already been drafted which is yet to be approved officially for classroom implementation. The following are the objectives of moral education for lower secondary level of education as stated in the proposed curriculum:

1) The students will be aware of social codes and common moral values recognized by the Nepalese society.

2) They will develop a sense of respect to superiors, loyalty to the King and country, devotion to God and brotherhood of mankind .

3) They will realize the importance of preserving and propagating national resources.

The final authority to approve the curriculum and also to decide whether to have moral education as a separate subject or not is vested in HMG Ministry of Education. However, curriculum planning, material development, strategies for implementation, etc. fall directly under the responsibility of the Curriculum, Textbook and Supervision Development Centre.

For the formulation of the syllabus a committee consisting of school teachers, headmasters, curriculum experts, teacher trainers, supervisors, university lecturers, etc., has been set up. It is this committee that has drafted the proposed curriculum of moral education.

At the moment the contents of moral education have been incorporated mainly in Nepali and social studies and no separate time allocation has been made for the teaching of them. But on approval of the proposed moral education curriculum the emphasis would naturally be much higher. Moral education then would form a separate discipline and, as it has been proposed, it would receive two periods a week for its teaching and carry 50 marks for examination which will include both paper and pencil test as well as observation. One period is usually of 45 minutes in our school time table.

As mentioned above moral education has so far been imparted together with the teaching of Nepali and social studies following more or less an integrated approach.

Recognizing the impracticability of direct teaching from a particular religious scripture in a multi-religious society and also the inappropriateness of teaching absolute spiritual values to youngsters at this stage, the proposed curriculum is organized around neutral socio-moral values like obedience, loyalty, patriotism, plain living, discipline, co-operativeness, honesty, charity, brotherhood of mankind, etc. The child is assumed to display these values in his activities in and out-of-school situations and in his relationship with his fellows in school group activities.

The major problem involved in the development of the proposed curriculum was the inter-relationship between moral and religious education and absolute values and how to separate one from the other. However, after prolonged discussion the committee managed to sort out and define neutral socio-moral values which have formed the basis of the curriculum.

Instructional Materials

Nepali and social studies textbooks having lessons on moral education are the basic instructional materials available for the teaching of moral education at the moment. Although we have not yet reached the stage for having special textbooks on moral education written we very much hope that the process for the preparation of such textbooks will be started soon after the proposed curriculum is officially approved for classroom use. The Curriculum, Textbook and Supervision Development Centre will be responsible for the production of these textbooks. Talks, debates, etc. organized within the school activities and also the religious programme and children's programme broadcast on Radio Nepal everyday are some of the examples of learning media available for moral education both in and out-of-school situations.

Nepal Boy and Girl Scout, J.C.'s Lion's Club, etc. are also playing an important role in communicating some of the concepts of moral education through their various activities and services.

Apart from Nepali and social studies textbooks which have the component of moral education some schools do use supplementary reading materials, particularly in the area of language which also contains stories with moral values.

Three streams of schools operate simultaneously in our education system and they are General, Vocation and Sanskrit schools. Students going to Sanskrit schools do a lot of study of Hindu religious scripture and the absolute values which, in fact, include a great deal of the concepts of moral education.

Instructional Strategies

Lecture and discussion method has so far been the usual teaching technique followed in the teaching of moral education in our schools. The question which has appeared before us as a major problem in the instructional strategies is how much of behaviour modification we can expect by verbal exercises and verbal learning of moral standards, because judging from the way it has been taught, moral education, to a large extent, has been treated as merely a body of knowledge rather than a set of qualities to be demonstrated in the everyday behaviour of an individual. Another question which we pose ourselves occasionally as a problem is "Should moral education be given informally? Would this be more effective and longer lasting, or should we combine both formal and informal ways of imparting moral education and come up with a more comprehensive approach?" These are some of the basic questions which we have started to think about quite seriously.

Preparation of Teachers for Moral Education

Since the objective of lower secondary education is primarily character-building, the proposed curriculum proposes to introduce moral education formally at Grade 4 which is the first year of lower secondary level and continue teaching throughout this level of education. There is no separate teacher to teach moral education. So teachers teaching Nepali and social studies have been teaching it together with their assigned subjects. The Institute of Education under Tribhuvan University is responsible for the training of teachers of all kinds. However, the Curriculum, Textbook and Supervision Development Centre will assume the responsibility of conducting orientation programmes for teachers teaching moral education after the proposed curriculum has been approved for official use.

Evaluation

We have so far been able to test only the cognitive aspect of moral education with paper and pencil tests. The devices to test the other two domains (i.e., affective and psychomotor) have not yet been developed. Therefore, the major problem involved in this connection is how to find out whether or not the children have assimilated the values which the programme seeks to develop in them. What are the overt signs and to what extent those values have become a part and partial of the child's mental attitude? How are we to quantify judgements in the area of moral education where more emphasis is on attitude formation and mental behaviour rather than mere acquisition of knowledge? These constitute some of the basic questions which have cropped up in our minds while developing the new proposed curriculum.

As far as research in the area of moral education is concerned we are still in an infancy. However, from the curriculum development work which we have started recently we have felt very badly the need for conducting basic research which could include identification and rectification of common values, ideals and codes of the society, behaviour analysis of the children of a particular age group, the impact of faith and religious practices in the development of moral behaviour, etc.

Although moral education is not entirely a new concept for this country it is certainly an area which is receiving a new dimension. That is why a lot of work is yet to be done. Since the teacher is the most important vehicle in transmitting the moral values, ideals and codes in the tender minds of the students, he should be made well-equipped with the ideas, techniques and skills so that he could very tactfully create awarness among the pupils and make them appreciate and realize the values pertaining to the universality of Truth, Beauty and Goodness and at the same time himself present a model of desirable behaviour in consonance with the moral code of the Nepali society.

PAKISTAN

SOCIO-CULTURAL BACKGROUND

The Islamic Republic of Pakistan emerged on the 14th August, 1947 as an independent sovereign State. It has an estimated population of about 80 million people, mostly residing in rural areas. The country is composed of 4 Provinces; Punjab, Sind, North West Frontier Province, Baluchistan, and also some tribal areas, with 58% of the population residing in the Punjab, 22% in Sind, 17% in the North West Frontier Province, and only 3% in Baluchistan.

Pakistan has an area of 796,099 km^2, with extensive plains, mountains and plateaus extending from the foot of the Himalayas in the north and down to the coast of the Arabian sea in the south.

The national language of the country is Urdu, spoken and understood all over Pakistan, while there are a number of regional languages also spoken in various parts of the country, e.g., Punjabi, Sindhi, Pashto, Baluchi, etc. Islamabad is the seat of the Federal Government. The overwhelming majority of the people of Pakistan are Muslims, nearly 98% who believe in the unity of God. They affirm that there is no God, but Allah and Muhammad (may blessings and peace be upon him) is his Prophet - God is "All Will" and "All Power". The word Islam means "Peace" or "Submission to God's Will".

According to Islamic thought, God desires nothing but the perfection of His Light, the perfection of these attributes, in man. The sole aim of man, therefore, is a progressive achievement of all divine attributes.

Innumerable verses of the Quran and Sunuah, the sayings of the prophet reveal high ideals and concepts of building a happier and healthier world society of universal brotherhood.

Thus a child born in Pakistani society is expected to know all these principles, and practice at the same time in his daily routine life by following in the footsteps of his parents and elders of his society.

Unfortunately one has to admit that if the Muslims had followed the valuable principles of morality in practical life which Islam had given us, there would have been no need for contemplating and drawing guidelines for the teaching of morality in our educational institutions. Since religions and moral education is one and the same in Islam, there was no need to differentiate it with other guidelines. Therefore religions and moral education specially among the early Muslims remained the main fundamental element of education.

Moral education is deeprooted in various regions of this sub-continent.

For having a clear picture of this, one has to trace the whole of social, cultural and political history of the sub-continent with various educational patterns at various stages. As the political and cultural changes came over the system, the mode of moral education also changed, keeping pace with the instruments of change. Learning has always been highly valued in this area and the learned men were always held in higher esteem than the Kings or rulers both during the pre-Muslim and Muslim rule.

Pakistan in the past centuries was the cradle of one of the earliest known civilizations existing in the world. The Indus valley civilization at Mohenjo-Daro and Harappa existed for more than 1,000 years from 2500 BC to 1500 BC till they were destroyed by the Aryans. Pakistan also saw the glory of the Buddhist culture in the north in the beautiful valley of Swat and Peshawar. Taxila and Gandhara school of sculptures were unique expressions of the refinement and talent of those cultures. The Buddhist monastries were not only places for devotion but also great education centres. The monk-scholars commanded respect in society where pre-Buddhist Hindu scholars were famous for their learning.

Buddhist and Hindu religious movements at various stages had a strong impact on the people of the sub-continent, but the most effective were Muslim movements during different Muslim periods. Muslim influence in the sub-continent started with the visits of Arab traders and sailors. Regular entry of Muslim into this area began in 712 AD with the invasion of Sind by Mohammad Bin Qasim and conquests of Mahmud of Ghazni. Gradually the Mughals established the Muslim rule in the sub-continent. Islam's due emphasis on the acquisition and dissemination of knowledge coupled with Muslim rulers' keen personal interest towards education and liberal state patronage of learning, led to a rapid expansion of education in practically all parts of the sub-continent.

The work of the rulers was made easier by the Sufis or the mystics who attached greater importance to the high moral values of Muslim religion than to its rituals. The Muslims were not unappreciative of many features of Hindu culture. Many orthodox writers have treated Hinduism with sympathy and respect.

Apart from the encouragement which the Muslim courts generally extended to provincial literature, the Muslims who settled down in those areas had to become proficient in the local languages. They could not, however, ignore Arabic, Persian, or even Urdu. Without a knowledge of Arabic it would have been impossible to acquire any deep knowledge of Muslim theology, jurisprudence, or history. Persian was the official language, and Urdu was more and more becoming the lingua franca, not only of the Muslims but also of many others.

Characteristics of Muslim Educational System in the Indo-Pakistan Sub-continent

Muslim intellectuals were educated in a tradition that they themselves had created. The Muslim educational pattern reached its apex under the Mughal rulers. Most distinctive part was contributed by the famous Muslim saint scholars who played a vital role in the enlightenment of the sub-continent. Their influence spread widely.

Education was imparted in institutions called Maktabs or Madrassahs usually attached to the mosques. The network of this system still exists all over the Indo-Pakistan sub-continent. These institutions were open to every one, irrespective of caste, creed and religious affiliation. The syllabus revolved around the three R's, the teaching of Holy Quran, Arabic language and theology, or Islamic code of ethics.

Acquiring knowledge was a sacred and religious duty of every Muslim according to the principles of Islam. Acquisition of knowledge is a must for all Muslims whether they are males or females (Hadith) and whether they are poor or rich.

Education was not a government responsibility, neither were the courses and syllabi prescrived by the Government. Education was the responsibility of the community. Also, there was a general feeling in society to come foreward and help madrassah schools and educational institutions specially among those who were well placed and wealthy. The students or seekers of knowledge would voluntarily flock around scholars and intellectual giants. Every scholar thought it was his moral duty to teach at least a small number of students. Women would also collect a number of girls from the neighbourhood and teach in their leisure hours. The courses apart from Quranic teachings included anthologies in Persian which chiselled the mentality of the students and improved their moral behaviour.

Educational System under the British Rule

When the British came into power this educational system receded into background and the language of the court was no longer Persian. The Britishers were too busy concentrating on their administrative matters, they could hardly give enough attention to genuine educational problems. The system created by the British was to produce government servants or clerks, who under the superior services, could serve the State. The blow given to the genius of the people was so great that its effects are apparent even today. In fact the foreign system of education could not take roots in the hearts of the people. The system was the elite in character, and was specially meant only for a selected few.

With this change the younger generation drifted from spiritual to more materialistic ways of life. They forgot their eminent scholars and their teachings, and their glorious past along with its values went into oblivion.

In those gloomy days, the Aligarh movement played a vital role moulding the outlook of the Muslim community. It created a feeling of unity and of national revival. This movement brought new hopes and glory; in other words it was a freedom movement. This received a further impetus by the inspiring poetry of Iqbal that glowed in the consciousness of the entire Muslim world. He said Islamic brotherhood is a doctrine on which every thing is based.

No doubt the British system gave scientific and technological awareness, but education is meaningless without answering to the spiritual needs of the people. Modernization does not mean a refusal to recognize the importance of necessary moral and spiritual values. In fact modernization must drive strength from the strength of the inner spirit, strengthening the sense of social responsibility and appreciation of moral values. This argument pleads the case for including moral and spiritual instruction in the educational system of the developing countries.

On the eve of Independence Pakistan had to face loss of professionally trained people. Thousands of Muslims sacrified their lives for the long cherished desire to build up a free nation. With a stroke of a pen the country came into being, yet the task of construction and building a nation was rendered more difficult and the restoration of the old values was a harder task than the people had imagined.

In the First Educational Conference held in November 1947 the Father of the Nation, Quaid-e-Azam Mohammad Ali Jinnah emphasized the important role of education for the new society and its economic growth in the following lines:

> "You know that the importance of education and the right type of education cannot be over emphasized. Under foreign rule for over a century, sufficient attention has not been paid to the education of our people, and if we are to make real, speedy and substantial progress we must earnestly tackle this question and bring our educational policy and the programme on the line suited to the genius of our people, consonant with our history and culture with due regard to the modern conditions and vast developments that have taken place all over the world."

Though Quaid-e-Azam was not an educationist himself, yet he was keen to give correct guidelines to the educationists of Pakistan, knowing fully that education is the most powerful instrument of social change, specially in a developing society.

Policy Provision

From the time of its Independence in 1947 different national governments at various points have made significant efforts to relate education to Pakistani ideology and culture. Independence brought new hopes and aspirations to the people. The demand for educational facilities increased by leaps and bounds, and paved the way for the establishment of a large number of educational institutions at different levels. Expansion was, however, concentrated in those areas where the demand was great and restricted to fields which had remained popular for a long time. This resulted in creating even greater imbalance in the educational system. The Government, which was fully alive to the new educational requirements of the nation immediately took remedial measures which could better reflect our spiritual, moral and cultural values and at the same time meet the challenge of our growing needs in the fields of science and technology.

The First Five Year Plan announced in 1955 was formidable, in view of the huge gap between the needs and resources. This Plan, therefore, aimed as a first step, at improving the quality of teaching and existing physical facilities of the educational institutions.

The overall performance during the Second Five Year Plan : 1960-65 in the sector of education and training was commendable. Intensive efforts were made to bring about the needed changes in the content and quality of education at all levels. Retention rate of students at the primary level also indicated some improvement. Appreciable changes were effected in the secondary school programme with the introduction of diversified courses at the middle and high school stages in a number of secondary schools. Great stress was laid on the teaching of scientific subjects in schools, particularly at the higher secondary stage (classes XI-XII).

The Third Plan for 1965-70 envisaged a relatively larger and better broad-based educational development programme. Efforts were directed towards a well-balanced and integrated development at all levels of education. Vigorous efforts were made to improve the quality of education at all stages instead of quantitative expansion.

The Fourth Five Year Plan (1970-75) gave also greater prominence to human resources development and especially to the sector of education by allocating an amount of Rs. 1,360.00 million, which was 151% higher than the expenditure on educational programmes during the Third Plan. The major objectives included spread of literacy, expansion of primary education to cover 65% population of the age group (5-9 years), emphasis on science, vocational and technical education at all levels and qualitative improvement of higher and professional education.

In order to achieve the national goals of education, the following targets and direction have been set: universal primary education for boys by 1979 and for girls 1984, and progressive increase at the second and third level of education.

PRESENT STATUS OF MORAL EDUCATION

The government have decided to have the following aims of education for the nation:

a. To foster in the hearts and minds of the people of Pakistan in general and the students in particular a deep and abiding loyalty to Islam and Pakistan and a living consciousness of their spiritual and ideological identity thereby strengthening unity of the outlook of the people of Pakistan on the basis of justice and fair play.

b. To create awareness in every student that he, as a member of Pakistani nation, is also a part of the Universal Muslim Ummah and that it is expected of him to make a contribution towards the welfare of fellow Muslims inhabiting the globe, on the one hand, and to help spread the message of Islam throughout the world on the other.

c. To produce citizens who are fully conversant with the Pakistan movement, its ideological foundations, history and culture so that they feel proud of their heritage and display firm faith in the future of the country as an Islamic State.

d. To develop and inculcate in accordance with the Quran and Sunnah, the character, conduct and motivation expected of a true Muslim.

e. To provide and ensure equal educational opportunities to all citizens of Pakistan and to provide minorities with adequate facilities for their cultural and religious development enabling them to effectively participate in overall national effort.

The National Educational Policy has provided adequate weightage to the promotion of religious education which comprehensively covers the major aspects of moral education. Under this policy Islamiyat is compulsory for all Muslim students; non-Muslim students can study Akhlaquiat or any other subject from a list of many subjects carrying equal number of marks.

Objectives of Moral Education for Muslim Students

1. To make the child imbibe pure love and reverence for God and his prophet and complete submission to his will. To believe in his Unity and that Prophet Mohammad is his last prophet sent to this world.

2. To make him believe and acquaint with the teachings of the Quran and Hadith and to enable him lead his life according to the commandments of God and his prophet.

3. To apply and attach importance to the teachings of God in accordance with the concepts of Islam.

4. To inculcate love and patriotism for his country. To have the feelings of Muslim brotherhood and universal tolerance.

5. To imbibe emotional attachment towards moral values for his spiritual development.

6. To inculcate the habit of saying his prayers (5 times in a day), to have tolerance and love for humanity and to serve them with sacrifice.

Objectives of Moral Education for Non-Muslim Students

The present Government has proposed the following curriculum of Akhlaquiat for the non-Muslim students:

Elementary Stage

To enable the students to:

1. Know the importance of moral values in life.

2. Have the desire for adopting moral values.

3. Become a responsible, honest, co-operative and patriotic citizen.

4. Acquaint himself with the ideology of Pakistan.

5. Inculcate habit of co-operation in constructive activities and spirit of team work.

6. Know the importance of religion for building a healthy society.

7. Promote the sense of dignity of labour.

8. Strive for the establishment of universal brotherhood.

Secondary Stage

1. To acquaint the students with the concept of ethics.
2. To familiarize the students with the basic principles of ethics.
3. To make the students understand the importance of ethics and values in life.
4. To acquaint the students with the theories of etnics.
5. To create the sense of citizenship and patriotism among the students.
6. To promote and develop desirable social habits.

Instructional Materials

Textbooks are written using different methods by various textbook boards. Competition, commission and panels are some of the approaches which are normally used by the boards. It is the responsibility of the textbook boards to write textbooks according to the criteria, i.e., curriculum is designed by the National Committees; and at the national level the manuscripts are reviewed.

The textbook writers must adhere to the curriculum and the subject matter should be presented in a good order and with a pedagogical skill as it will not only facilitate the task of the teacher, but can also improve his methods of teaching.

The writers are required to write a book in very lucid and appealing manner and the words and expressions used should be very simple and understandable to the students of different classes. They should incorporate simple and common examples from the society. The book may not be written as a collection of advices or sermons, but should meet the scientific and rational demands of education.

Evaluation of Curriculum

The introduction of new curricular programme in the country also necessitated a simultaneous effort to reorganize the teacher education system which includes curriculum programmes of moral education as well and to introduce innovations in both the content and methodology of teacher education curriculum. With this objective in view the entire teacher education system in the country has recently been reorganized and new curricula have been introduced in all the teacher training institutions throughout the country.

Considerable work has been done in more advanced countries in developing newer approaches to curriculum development, and in particular on child development, teacher preparedness and instructional aid and equipment. These results have been arrived at in environmental, socio-economic and other considerations almost completely different from those in Pakistan. Hence their validity and relevance to our society is largely doubtful. It was, therefore, necessary to find out and determine as to how best the concepts envisaged in the new curriculum could be brought to home without effecting any significant dilution or reduction of our objectives. It was therefore considered desirable to subject selected portions of the new curriculum to a close scrutiny and evaluation by teaching its contents in actual classroom situations and by the class teacher himself. The exercise was coined as "micro-testing" a phrase hitherto unknown to the educationist. Micro-testing aimed at finding answers to:

1. How far the concepts included in the curriculum are relevant to the age level of the children for whom they are presented?

2. To what extent are the activities, needed to illustrate the concepts, relevant to children's natural environment, curiosity, and interests?

3. The nature and type of instructional aids needed to promote and strengthen understanding of concepts.

4. To what extent is the discovery approach relevant to our situations?

5. The magnitude and extent of language difficulty that the children experience in fully understanding a textual material and how best to overcome this difficulty?

6. The type of in-service teacher training needed to enable the teacher to provide proper guidance to the children.

Micro-testing thus aimed at pre-installation testing of elements of curriculum. The approach therefore was largely clinical in character and gave newer dimension to curriculum development in Pakistan. Micro-testing in fact provided an element of happy interaction between the curriculum planner, classroom teacher and the children so vital for the development of a healthy curriculum.

Future of Moral Education in Pakistan

Moral education in Pakistan means not only the development of moral judgement, but also of the ability to apply this judgement in real life situations with appreciation, understanding and conviction. It employs emotional involvement to do good to others with a true sense of sacrifice, self-confidence and identification of individual and national interests, specially the interest of the society.

The role of moral education in Pakistan is to develop the personality of the students which cannot be brought to perfection without building a divine moral spirit which gives expression to healthy principles of existence.

All the religions of the world basically aim at good morals, with a few differences here and there. These morals can be developed into universal ethical codes through training of students and teachers. In spite of sharp international conflicts, set backs, and mutual misunderstandings, the world is getting to be one.

A society becomes more cohesive if its members share common hopes, ideals and desires. If the world is to become a community, all the people should share common ideals and purposes, even though separated by physical and psychological barriers. All living faiths are anxious for survival and are re-adjusting themselves to the new conditions of life. We must become aware of the future dimensions of human life. We hopefully await the emergence of a happier and healthier world society of universal brotherhood.

115

PAPUA NEW GUINEA

SOCIO-CULTURAL BACKGROUND

Papua New Guinea is a country of about 3 million people, covering an area of approximately 461,700 square kilometers. The principle religion practised is Christianity and the principle languages spoken are English, Pidgin and Motu (Pidgin and Motu are lingua franca used in various parts of Papua New Guinea). In addition to these languages there are over 700 recorded vernacular languages used throughout Papua New Guinea.

Papua New Guinea originated from two separate colonies under two different countries. Papua was administered by Great Britain, but under Australia's care, while Germany controlled New Guinea. After Australia took over control of New Guinea from the German administration in 1914, Australia was given a mandate in New Guinea from 1921 to 1941. During the Second World War, Papua and New Guinea were under a military type of administration known as ANGAU (the Australian New Guinea Administration Unit), which was replaced by civil administration in October 1945.

Social, economic and political development grew slowly after the War and were increasingly accelerated as the territory moved towards localization in the Public Service, Self-Government and Independence.

- 1950 First Local Government Councils were established in Papua New Guinea.
- 1951 Legislative Council met.
- 1962 United Nation's pressure on Australia to hasten independence.
- 1964 Elections for the first House of Assembly in Papua New Guinea. This form of government later with a Chief Minister continued until 1975.

In 1970, the Opposition Leader of the Australian Government, Mr. Whitlam, moved for a faster political change in Papua New Guinea in the form of internal government. Immediately after this, Ministerial Members were appointed in charge of some Departments and also some control of internal government was given to the House of Assembly by the Administrator's Executive Council.

By 1972, when Papua New Guinea was granted self-government, nearly all powers were transferred over from the Australian Government to the Papua New Guinea Government. Also by this time, localization within the Public Service was progressing fast.

The greatest political ambition Papua New Guinea had hoping for, finally came in 1975 with the declaration of the country as the Independent State of Papua New Guinea. The Chief Minister then became the first Prime Minister with H.R.H. Queen Elizabeth II as Head of State.

Two years after independence, a system of provincial government was introduced with the aim of decentralizing the National Government's powers to provincial governments. By now, a number of provinces have gained full provincial powers.

Christianity is the main religion in Papua New Guinea. The main churches which preach the Christian doctrine include the United Church, Catholic, Evangelical, Anglican and Lutheran Churches.

The Churches' primary task is to -

a) preach the Gospel

b) covert unbelievers to Christianity, and

c) generally build up the Church to serve the spiritual and moral aspirations of the people.

The Churches not only concern themselves with their primary functions, they have also entered into the areas of education, health, training of personnel, translation of the Bible into local languages, etc. Schools, teachers colleges, hospitals and training institutions have been built to facilitate the Churches' more secondary aims and the Papua New Guinea community has made considerable use of the Churches' initiatives and efforts in these areas. Therefore, it would be true to say that the Church has made a significant impression on the people of Papua New Guinea as witnessed by the people's acceptance of the Churches' aims and efforts.

Papua New Guinea has also been influenced by various cult movements. Like other cult movements elsewhere, these movements contain a strong religious element. The most outstanding example is the CARGO cult movement, e.g. Paliau movement on Manus Island, the Hahalis Welfare movement on Buka Island and the Johnson Cult on New Hanover.

In 1967, a new syllabus introduced the topic of ethics and morals in primary schools. This syllabus emphasized that it was important to train boys and girls to lead good Christian lives and that they must be taught the Christian way of life in every lesson of the school week. In the introduction to the Morals and Ethics syllabus, teachers were warned not to teach a special doctrine of any particular mission or church, but rather, "to teach the children the story of the life of our Lord and something of what he taught - the love of God our Heavenly Father and our duty to love our fellow men". The subject was not taught as such in the first two years, but commenced in the third year with headings such as "consideration of others, telling the truth, keeping a promise, other people's property, fair play, kindness, and follow your conscience". In later years, it advanced to an appreciation of the Ten Commandments and values, such as thrift and temperance, were covered in detail.

However, soon after this syllabus was published the Churches in Papua New Guinea, both Catholic and Protestant, agreed on a syllabus for Christian Education in all primary schools in Papua New Guinea. In church schools the syllabus was enriched by teaching the particular doctrines of the Church. However, in government schools, it was the only syllabus which was permitted to be used for Christian Education lessons. The syllabus emphasizes such things as group personality and individual responsibility, sin and conscience.

In high schools up until recently, little attempt was made to introduce morals and ethics in the official Departmental syllabus. Historically, it has been largely left to the Churches to teach moral education, through Christian Education lessons. However, in the last four or five years the Social Science syllabus and the Guidance syllabus have included attitudinal aspects in their aims.

In addition, the church schools have placed a big emphasis on morals and ethics - particularly as they relate to human sexuality, the responsibilities within family life, and the value of life - in their religious education programmes.

Recent years have seen Papua New Guinea entering more and more on the world scene through its international relations. Papua New Guinea has taken a stand on a number of important international moral issues.

The principle formal religious force on the moral life of the people is undoubtedly Christianity. Linked with this there have been numbers of wide ranging social and political changes, although many of these are as a result of Papua New Guinea's rapid movement from tribalism into the social, political and economic demands of the 20th Century. Perhaps the most important social force on the moral life of the people has been the increasing urbanization of its society. The last ten years have seen a rapid growth of urban communities with all the accompanying social problems and a decline in the influence of the tribal structure.

The traditional system of "wantokism" (one-talk, or same language), whereby people from the same cultural and language groups recognize traditional responsibilities and obligations to each other, is breaking down. This has traditionally been one of the main features of Papua New Guinea society.

As a result of this there is a greater economic awareness amongst the sophisticated urban elite and the new generation no longer attaches the same importance to traditional tribal demands. These demands are being replaced by an agressive economic individualism, closely allied to Western capitalism, by many of the educated elite, despite the pleas of many of the country's leaders to develop a truly Melanesian way of life which recognizes the fundamental values of the "wantok" system, but adapts it to modern social, political and economic conditions.

As a result of these trends, it is apparent that a firm policy is needed to promote moral education through the schools, so that every member of the new generation may develop a proper regard for his responsibility to his neighbour, his family, his country and himself.

The concept basically is that it is possible or highly likely to receive 'cargo' or goods from unknown sources simply by performing a ceremonial or 'religious' act, or a series of ceremonial or religious acts. The concept is usually spread by someone preaching it to a group of people. This person is eventually identified as the "Cult Leader".

NOTE "Cargo" means goods/materials or 'things' including money.

The Cult Leader sets the conditions and makes all the arrangements and tells the followers what to expect and when. Sometimes the collection of money is necessary to facilitate the aims of the organization.

There are problems associated with this, like when the promised 'cargo' does not arrive, or when the Cult Leader changes his plans and explains the failure to the people.

One thing is evident in this movement. Many people are prepared to accept and become followers. This is a new way and certainly an easier one in which to obtain what they want.

PRESENT STATUS OF MORAL EDUCATION

Curriculum and Syllabus for Moral Education

The official statements as to the objectives of moral education in schools are as follows:

Primary Schools

"To present God's Holy Word that through it the child will be brought to a life of Christian Discipleship rooted in the fellowship of the Church".

i) To encourage children to become peaceful members of their community and good citizens of Papua New Guinea.

ii) To develop in children a pride for our traditions, culture and nation.

iii) To help the children to understand better how customs influence the way they and other people behave.

iv) To help the children identify the aspects of traditional life which are suitable and unsuitable for life today.

v) To teach children the basic skills of:

... mapping

... earning, saving and spending money wisely

... observing, recording and reporting events from the newspaper and radio and events in the community

... good food production in both rural and urban areas of the Community Schools Syllabus for Grade One setting out the general aims of the Community Life Syllabus.

High Schools

i) To increase self understanding in relation to other individuals, social groups and society.

ii) To increase understanding of the central processes of modern society, particularly as they effect the development of Papua New Guinea.

iii) To teach elementary skills of social enquiry and social action and, through understanding of social processes, ultimately to increase the development of their own country.

iv) To foster the attitudes of:

... tolerance of differences (individual, ethnic, national, international)

... respect for the individual and human rights

... critical thinking, particularly on social issues

... commitment to group decision making at class, local, national and international levels.

v) To employ methods of:

... systematic observation

... survey studies

... documentary research

... experimentation as a basis of objective knowledge (p.l. Social Science Syllabus Grade 7)

"The Guidance Course aims to help students develop the ability to make appropriate decisions when faced with present and future opportunities and problems, so that they can live socially and personally satisfying lives....."

"Through introducing students to some of the major religious and philosophical interpretations of life to develop a personal framework of beliefs, attitudes and values by which students may find the meaning to life." (P.l. Careers and Guidance Syllabus)

"To bring students to an awareness of all that is worthwhile in traditional values and the need for their broadening in attitudes and practice so that with the principles of Christianity, they fit a universal world view" (Page 2 of the Comparative Religious Studies Trial Syllabus for Grades 9 and 10)

Decisions on curriculum matters in Papua New Guinea are rather complicated. Ultimately, the power to determine curriculum matters rests with the Minister for Education. However, in a matter such as moral education, the Government has an obligation under the legislation to consult with other interested parties such as community and church leaders. This is because the education legislation is worded in such a way that where any particular educational authority (and this includes churches involved in education), has an interest in a decision being taken by another education authority (such as the State) the authorities are obliged to consult. In the case of the Comparative Religious Studies syllabus published under the authority of the Minister, this was developed after much consultation between the Ministry and the Churches. The teaching in the Community Life syllabus, and the Social Science syllabus and the Guidance syllabus, does not have a specifically Christian or religious bias, although Christian principles are of course developed through these syllabuses as well.

All of the syllabuses are drawn up by the Department of Education's Curriculum Unit. Normally, a syllabus formally authorized only after it has been tried out and evaluated in a number of schools. Syllabus Committees meet to consider any changes to the syllabus required and to evaluate the work in schools. These Committees are composed principally of classroom teachers and teacher trainers with a particular interest in the subject.

It is difficult to assess the amount of time given to moral education in the curriculum as it is integrated with the Religious Education syllabus, the Community Life, Social Science and Guidance syllabuses. The amount of time per week given to religious education in primary schools is up to 100 minutes and in high schools up to 160 minutes. The amount of time given to Community Life in primary schools is 300 minutes and to Social Science in high schools is 200 minutes. One 40 minute period is set aside each week for Guidance in high schools.

As has already been stated, the Churches have taken a major role in promoting moral education in schools. They have developed some of the best programmes in the country, and in both primary schools and high schools these may take the place of the Government authorized religious education programmes. They generally have a much stronger doctrinal and moral basis than the Government programmes and discuss in detail such matters as the relationships that form part of our lives, sexuality, responsible parenthood and family planning, the use of alcohol, the correct use of property and other important moral values.

The programmes which include moral education in Papua New Guinea are generally based on the conceptual approach to education. They build on concepts already learnt, and the values to be inculcated are generally presented through a life centred approach. Through the life centred approach we teach students to explore their own human experience and then to draw from this the particular moral principle.

In the religious education lessons, Christianity is not presented simply as a set of doctrines, or truth to be believed, nor a set of laws to be obeyed. Students are taught rather that Christianity is the following of a person - Jesus Christ - and the establishing of a personal relationship with Him.

By studying life themes, students are encouraged to reflect on fundamental human experience and see them in terms of ultimate values.

As far as possible the particular moral teachings to be presented are taught in the context of Melanesia culture. While some aspects of traditional culture do not always assist in this, the positive aspects of that culture and the religious traditions associated with it must become and seem to become a strong and healthy root on to which moral principles may be grafted.

Possibly the single most important problem involved in the development of the curriculum and syllabus is the lack of co-ordination in the teaching of basic moral principles. Much of the moral teaching has been left to the Churches and Missions to perform and since two-thirds of the schools conducted in Papua New Guinea are church schools, they have tended to develop their own syllabuses in these matters. The teaching given in the Social Sciences and Community Life curriculum revolves around good citizenship and to date there has not been any real attempt by the Government to come to grips with some of the more serious life problems that students will be facing when they leave school, although some very good work has been done in Grades 7 and 8, in developing sound attitudes such as interdependence, identifying values and understanding change and development, both in the individual and society.

The need to consult and to draw up a co-ordinated programme is of course a big challenge to any curriculum development in this area.

Another problem is that there seems to be a lack of correlation between Religious education programmes and the Social Science and Community Life programmes. A thorough revision of these, which resulted in programmes re-enforcing and complementing moral education at each level, would be beneficial.

Instructional Materials

The principal instructional materials available for the moral education components of the syllabus in Papua New Guinea are the scriptures, work books and work sheets. A number of aids to teaching have been written including teachers' guides and work books, particularly for the social science course in high schools. Denominational programmes in both Primary and high Schools employ similar aids.

Newsletters and in-service programmes are an additional feature of the Social Science course in high Schools.

The materials which are being produced for the Comparative Religious Studies programme are basic and are prepared by the Syllabus Committee for that subject and published by the Department of Education. A very large set of pictures with discussion points augments the Community Life syllabus and is available in schools in Papua New Guinea. This too has been produced by the Department of Education.

The Social Science curriculum is constantly being revised and teachers' guides and workbooks are regularly produced for this subject.

Possibly the best written material available in Moral Education is that produced by the various Christian denominations for use in schools. It is interesting to look at, and presents students with eyecatching and thought-provoking statements such as - "A great African leader said drunkenness does not make us better men. It only frustrates and spoils us. A drunken man is ill prepared for the work of national building. No nation can be great if they throw away their money on drink".

Visits from civic leaders or 'bigmen', as they are called, are frequently utilized during Community Life and Social Science lessons. Such leaders explain their role in Government, or in the service organizations to which they belong. These opportunities are used by teachers as an example to students of leadership in the community and good citizenship.

Radio broadcasts at both primary and high school levels also reinforce such concepts and are an important aspect of the moral education component of the curriculum.

The principle problem involved in the production of instructional materials in Papua New Guinea is cost. With a few exceptions, any material which are to be produced on a quality basis must be printed overseas. With limited funds available to the Department such costs are prohibitive. All of the materials prepared by the Ministry of Education are printed on its own printing press. The production is generally of a mediocre standard.

Some religious denominations have been able to produce material of a much higher quality in Papua New Guinea and this perhaps should be investigated by the Ministry.

Instructional Strategies

Most teaching on moral education in Papua New Guinea is teacher-centred. However, there is considerable scope, particularly in the high school, in social science programmes and in the denominational programmes for group discussions and "role-playing". Such activities assist students in exploring their own attitudes and through group dynamics and consequent self-awareness may result in attitude changes.

Many schools in Papua New Guinea have clubs such as the Red Cross, Boy Scouts, Girl Guides, Boys and Girls Life Brigade associated with the school. These form a valuable part of the moral education programme through teaching students civic awareness, community pride, co-operation and developing leadership qualities. Few high school students are able to take part in normal youth club activities outside of the school, because of the academic and social demands that most high schools place on their students.

The Department of Education has a policy laid down by the Departmental Head not to permit any form of physical punishment by a teacher on a student. Unacceptable forms of behaviour are discouraged generally through the student performing extra work or services for the school or community and schools are allowed to formulate their own rules within general guidelines as to how best to encourage acceptable forms of behaviour within the school community.

In addition, within the social science programme in high schools, acceptable social and moral behaviour and attitudes are reinforced through group dynamics. Students are encouraged to consider the consequences of their actions and the effect that these may have on themselves and others. They are then encouraged to consider alternative actions and their consequences. In this way good behaviour is reinforced while destructive or undesirable behaviour is discouraged.

Preparation of Teachers for Moral Education

In both primary schools and high schools classes, teachers teach the moral education component of the Community Life and the Social Science syllabus and may teach some or all of the religious education programme. However, in government primary and high schools, teachers accredited by various religious denominations are permitted to give denominational religious instruction.

Primary church teachers colleges run both pre-service and in-service teacher training programmes to prepare teachers in the instruction methods and content of that denomination's religious education programmes. The successful completion of such a course is often a pre-requisite to an appointment in a church school.

Role of Family

The family has a very important role in influencing the child's moral development. Traditionally children were often given considerable freedom in their behaviour, at least until they move into their teens. Consequently in many societies in Papua New Guinea moral development is not very advanced and it is difficult for an education programme to change undesirable behaviour.

Role of Voluntary Organizations

The Churches have played the most significant role in promoting moral education in Papua New Guinea. Much of their activities have been set out in the earlier part of the report, but in addition, they have established colleges for training adults in Christian and moral leadership. The people trained often proceed to full-time church work, but a number return to their own communities as leaders.

Other voluntary organizations such as Boy Scouts, Boys and Girls Brigade and other such organizations play an important role in training youth for good citizenship and moral leadership.

Service organizations such as Rotary, Lions and Apex also exist in Papua New Guinea, but they have had problems in attracting Papua New Guineans to their membership.

Research in Moral Education

No specific research on moral education has been done by the Ministry of Education.

However, there are many exciting research opportunities for further definition and appreciation of moral instruction in Papua New Guinea. Existing research could now be focussed on the new challenges of decentralized curriculum responsibilities and an emerging consciousness of self determination -- to be free to choose from imported values and structures. There are sufficient theoretical discussions on traditional value systems and patterns of belief to now allow practical alternatives to be suggested.

Although the cultural complexity of Papua New Guinea does not allow any simple generalities to be made regarding the content of moral education or specific teaching techniques, it does seem feasible at this time to consolidate the views and approaches of the past years into a relevant and workable curriculum framework for moral education. These guidelines must be based on the information supplied by both theoreticians and anthropologists, teachers and parents, the politicians and churches.

It appears that when principles of human development and the practice of educational authorities are sufficiently clarified, then the moral education of Papua New Guinea may have the best chance of meeting the individual needs of society and denominations.

PHILIPPINES

SOCIO-CULTURAL BACKGROUND

Location : Latitude 4° 23' and 20° N; Longitude 116° and 126°30 E

Land Area : 296,912 Sq. Km.

No. of islands: 7,107

Seasons : Rainy and dry

Population : 42,070,660 (1975 census) predominantly Malay

Capital : Manila

Language : Filipino (national language)
English & Spanish (Second Language)
87 minor languages

Literacy : 83.4%

Religion : 92.8% Christian (Catholics and Protestants), 4.2% Muslim and 3% others

The present day Filipino is an amalgam of social strains and cultural elements both Oriental and Occidental. His Oriental being - the core of his moral and social conscience and cultural identity - comes from his Aeta, Malaysian, Indonesian, Chinese and Hindu forbears. His Occidentalism is a blend of Spanish and American influence. Spanish influence on the spiritual aspect has set the foundation for the Filipino values and attitude toward such issues as divorce, abortion and family planning. The Americanization of the Filipino consisted in absorption of the democratic way of life with its attendant ideals of respect for individual worth, justice and equality, moral responsibility, self-reliance and others. More recently, conflicting cultural changes set in the rapid pace of the daily life tempo have bombarded the Filipino through mass education and mass media: the press, movies, television, radio, cultural exchange programs and the like.

Historical Background

The Pre-Spanish Regime (13 A.D. - 1521)

The Philippines came to be populated in succeeding migration waves from such neighboring countries as Malaysia, Indonesia and Borneo. The archipelago was divided into numerous petty independent states called 'balangay' headed by a ruler who was executive, judge and law-maker in one. Even then, the family was the basic unit of society characterized by strong family ties and a patriarchal home life. Respect for authority as personified by elders and parents was of prime moral value.

The Spanish Era (1521-1898)

The Philippines owes Spain the deep awareness of moral and spiritual values as basic to education; as it is evident that the predominant characteristics of public and private education during the Spanish regime was its having morality, founded on religion, as basis and goal of its educational system.

The American Regime (1898-1946)

With the coming of the Americans in 1898, the emphasis on the spread of Christianity as an educational objective shifted to the development of new social patterns that would prepare the nation for a self-governing democracy by training for the duties of citizenship and interaction in a civilized community. New values such as the supreme importance of the individual personality, institutions as the servants of man, devotion to truth, moral equality and spiritual enrichment were brought to the fore and gradually installed. Useful concepts and ideas of ethical behavior were taught in such subjects as Civics and Good Manners and Right Conduct. In 1934, Character Education replaced Good Manners and Right Conduct as a prescribed subject in the public school curriculum. Demonstrations were held and instructional materials prepared to aid the teacher in its effective teaching.

The Post War Period (1946-1972)

The Second World War caused a heavy upheaval of social conditions leaving in its aftermath shaken moral values and distorted ethical sensitivities. It is not surprising that this period was especially marked by the neglect and betrayal of ideas ostensibly promoted by education. Consequently, a great task of moral reconstruction was in order. Response to such a pressing need was met, implicitly and directly, in such documents as:

1. Concurrent Resolution No. 8, May 10, 1950 where four out of ten proposed fundamental objectives of education were rooted on moral values.
    a. To live a moral life guided by faith in God and love for fellowmen.
    b. To be efficient in earning and honest living.
    c. To carry on the Filipino way of life, retaining the priceless heritage in our basic culture, especially the ethical values.
    d. To understand other countries, develop good will toward other people, and promote the cause of world brotherhood.
2. Republic Act (5) 896 Sec. 2 declares the function of elementary schools to be "to develop healthy citizens of good moral character, equipped with knowledge, habits, and ideals for a happy and useful home and community life."
3. Fundamental Objectives of Education as declared by the National Board of Education places priority on "the inculcation of moral and spiritual values inspired by an abiding faith in God."

4. Republic Act 1425 includes courses on the life and works of Dr. Jose Rizal, the national hero, as a constant inspiration.

5. Revised Elementary Education Programme of 1970 stipulates that education should "develop the spiritual, moral and physical capabilities of the child, provide him with experiences in the democratic way of life and inculcate ideals and attitudes."

The New Society (1972 - the present)

The change in political organization in September, 1972 sounded a clarion call for unified national effort to join in an internal revolution, that is, a change from within; in the words of President Marcos, "a resurgence of the moral will that surmounts every obstacle towards the full realization of the New Society." (Marcos : 1973) The development of a new breed of Filipino was to be aimed at: a self-disciplined citizen, who, while enjoing the freedom of others and developing his potentials to the utmost, respects the rights of others and subordinates personal to group interest. (Carlos, 1975)

Certain statutory requirements directed toward the development of moral values include specific content in the educational programmes at all levels. These include: (a) the flag ceremony; (b) the study of the life and writings of the national hero, Dr. Jose P. Rizal; and (c) the study of the Philippine Constitution. The present educational environment while mainly traditional in content and process now lays more stress on the use of projects, activities and the like to develop desired behavioral aspects of character.

A herculean task like moral education naturally carries with it problems. Some probelems encountered are:

a. inadequacy of instructional materials

b. lack of competent teachers

c. faulty coordination among the agencies of moral education: the home, the school and the community

d. difficulty in evaluating the effective aspect of moral growth

e. conflict with certain Filipino values

With a view towards minimizing these problems, certain recommendations were made by Dr. Carmen B. Carlos (Carlos: 1975: 13).

1. Creation of national and division committees to prepare a continuum of learning experiences for the different grade levels and other subjects where moral education can be infused.

2. Establishing closer linkages between the three avenues of learning: formal, non-formal and informal education.

3. Providing in-service education programmes for the preparation of adequate instructional materials and teachers for better results in the implementation of educational reforms like moral education.

4. Bridging closer relationships between the school and other governmental agencies concerned in the moral development of the child.

5. Using all available human and physical resources in the community.

6. Reexamining Filipino value systems by a multisectoral team in order to plan a more desirable moral education programme.

7. Utilizing all possible media/resources in the disseminating of information for the acquisition of desirable and sound human values.

8. Providing for continuing periodic evaluation to derive feedback necessary to improve teacher and student performance.

9. Encouraging teachers, administrators and supervisors to come up to that state of research consciousness where researchers and research findings are shared with others through the printed media.

10. Putting up a clearing-house of instructional materials/books on moral education in every division/region.

Worthy of note by way of illustration of steps taken towards progress in moral education is the project proposal prepared by the College of Education entitled: Education for Moral Values. Product of a year of concerted efforts of faculty members, this project envisions a five-year implementation programme with each year aimed at a definite goal. Its objectives are to collect data on the status of moral education in the Philippines, to discuss the information gathered, to evaluate certain education. This is expected to be the spearhead of a nationwide movement to encourage other teacher education institutions to re-think and re-plan along the lines of moral education. Various schools and colleges, among them the Philippine Normal College as representative of a government teacher training institution, have administered the research instruments prepared by the participants of the Regional Workshop for Joint Study on Moral Education in Asia organized by NIER, Japan.

PRESENT STATUS OF MORAL EDUCATION

To enable the researchers to gather information on some aspects of moral education, the instrument that was prepared in the Regional Workshop for Joint Study on Moral Education in Asia (March 1979 NIER, Tokyo) and which was improved during the Task Force Meeting for Joint Study on Moral Education (June - July 1979, NIER, Tokyo) was administered in some selected schools in two school divisions of two regions in the country. One school division represented an urban area and another represented a rural area. The College of Education, University of the Philippines, through its Dean and staff, assumed the responsibility of doing the task. Due to time and financial constraints, the instrument was administered only to the following groups of respondents:

Respondents	Number
School Administrators	82
School Teachers	98
Elementary and High School Students	197
Faculty of Teacher Training Institution	50
Senior Students of Teacher Training Institution	60
Total	487

The following part of the report gives information on the following aspects of moral education in the Philippines: (a) Curriculum and Syllabus for Moral Education; (b) Instructional Materials; (c) Instructional Strategies; (d) Preparation of Teachers for Moral Education; (e) Evaluation Procedures; (f) Roles of Family, Socio-Economic Environment and Religious Institutions in Influencing Children's Moral Development; (g) Roles of Voluntary Organizations in the Promotion of Moral Education in Schools; and (h) Special Centers and Movements Devoted to Moral Education for Students.

Summary of Findings and Recommendations

Introduction

As to objectives of moral education in the schools, the Philippines has official statements for both the elementary and secondary levels. These are found in the Revised Elementary Education Programme of 1971, the Revised Secondary Education Programme of 1973, and the most recent: the Experimental Elementary Education Programme of 1977. Both programmes stress the development of moral and spiritual values for personal, family, national and international development.

The decision as to whether moral education should be a subject or not in schools rests upon the central government through the Ministry of Education and Culture. This entity is also in charge of drawing up the content and organization of the course or the formulation of the syllabus. This is true for both the elementary and secondary levels.

Moral education, more commonly called character education, is a separate subject in the elementary school and is integrated into the other subjects and given through co-curricular activities in both the elementary and secondary schools. Religious instruction is optional in both levels.

Character education is given one period daily for twenty minutes per period in the elementary school while it has no definite time allotment in the secondary school because it is integrated with other subjects.

As to the nature and scope of the provision for character education, the range of areas/activities include moral and religious education, moral and civic training, moral and health education and moral plus social and community service in both the elementary and secondary levels.

The main objectives of moral/character education emphasized in the curriculum include the development of understanding of moral and ethical values, inculcation of moral values, ability to make moral judgment, educating the emotions and feelings, formation of good habits, building of moral character, and love of self, neighbor, country and God.

Summary of Findings

Co-curricular activities in regard to moral/character education are deliverately planned and organized according to 40.55% of the administrators and teachers. The role of "co-curricular activities to supplement direct moral education" is ranked second with 37.78% while "moral education is given only through co-curricular activities" ranks third with 13.89% of the respondents.

Administrators and teachers are agreed that "moral education is an integral part of the curriculum" in the total school curriculum when there is no separate provision for it with 49.17% of them saying so. They deem equally important the fact that "deliberate moral education is essential." They also agree that "moral education is best given by exemplary behavior." More than one-fourth of them say that "moral education is part of religious instruction."

"Parent-teacher associations" ranks first among the respondents as to other agencies that influence the school in promoting moral education. This is followed by students' organizations" and "teachers organizations" in that order. These findings point up the potential of school-home cooperation in fostering moral values.

Administrators and teachers agree that the organization of the syllabus in moral education is "in terms of values to be inculcated" with more than one half of them responding for it. Using "student needs and problems" is ranked second, while "organization in terms of activities to be performed" is third. To them, "national unity" is higher than "international understanding".

The administrators and teachers rank "self-discipline", "cleanliness/orderliness" and "cooperation" in that order as the three most emphasized values in the syllabus. "Creativity" and "critical thinking" are ranked lowest on both levels.

As to the types of provision made for the evaluation of pupils' achievement, the respondents rank "teachers' observation of pupils' behavior" as number one in their list followed by "periodical tests" and "formal examinations" in that order.

Administrators and teachers of both the elementary and secondary levels opine that evaluation extends to all the three aspects: cognitive, affective and psychomotor domains with 72.78% of them saying so.

The respondents rank "observation", "student records", and "interview" in that order as the tools suggested for evaluation. These are to be noted in both school levels.

Administrators and teachers believe that "stories depicting moral values" abound in schools with 68.09% ranking them as number one instructional material as to availability. These are followed by "biographies of great men" and "anecdota" in that order. "Specially written textbooks" are ranked fifth only which shows the need for this kind of materials. They claim that the Ministry of Education and Culture is mainly responsible for their production.

As to the nature of the content of textbooks in moral education, the respondents (65.00%) point that they lean heavily on "talks/discussions on moral values", "literature", and "stories from religion" in that order.

Both administrators and teachers concur in ranking "pictures and posters", "role playing" and "drama" in that order as to learning media available other than written materials for moral education. As to supplementary and reference materials available for moral education, the respondents rank "books on the different aspects of moral education", "journals and magazines", and "teachers' handbooks and guides" in that order. The least available to them are "research findings and reports" on moral education.

"Discipline/Orderliness" is ranked number one by the respondents (88.32%) followed by differences in rankings for second and third positions for "neatness/cleanliness", "politeness/courteousness" and "honesty/truthfulness" among them, as to the values most emphasized in moral education.

As to mottoes and sayings used in their schools, the respondents mention the following most frequently: "Time is gold", "Knowledge is power", "Honesty is the best policy", "The Golden Rule", "Duty before pleasure", "Cleanliness is next to Godliness", and "It is better to give than to receive."

Administrators, teachers and faculty of a teacher training institution rank the "general teachers" number one as to who impart or teach moral education in the elementary school. "Persons invited from outside the school", and "teachers especially trained for moral education" follow second and third with very low percentages. As in the elementary school, all the three groups of respondents rank "general teachers" as number one in the secondary level. The same rankings and low percentages also obtain for "Person invited from outside the school" and "teachers especially trained for moral education"

Both teachers and faculty of a teacher training institution rank "general pre-service" number one while administrators have "in-service training programme" on the kind of training in moral education given to teachers. Based on these findings, it seems that the differences in the responses of the first two groups and the third seem to be influenced by their professional orientation.

Administrators rank "objectives of moral education" number one as to the content/subject matter of the moral education programme for teachers. This is followed by "subject matter of moral education" and "psychological foundation of moral education" in that order. "Evaluation procedures and instruments" are not found among the first four items in the respondents' listing in the elementary or secondary level.

As to what are the objectives of the moral education programme, administrators rank "To develop moral and spiritual consciousness among teachers" number one in both school levels. This is followed by "To develop teachers' skills in teaching moral education" and "To acquaint teachers with the content of moral education."

The administrators rank "1-3 hours per week" of general pre-service training number one as to the time devoted to moral education in the teacher preparation programme. This is true also with the "In-service training programme" and the "General pre-service training programme."

Administrators indicate that "instructors/professors who are not specialists" is ranked number one in their list as to who train teachers of moral education. The data show that there is a need for instructors who specialize in moral education to train teachers of moral education.

"Self-discipline", "justice/fairness" and "respect for the individuality of the learner" in a list of ten values are ranked in that order by the administrators as to values emphasized in the teacher training programme. This tends to be the findings in both the elementary and secondary levels. "Do as I do", is not an emphasized value in the teacher training programme as implied in the observation that "exemplary conduct" is ranked number nine only by both groups of respondents.

As to instructional strategies used by professors/instructors in teaching moral education in teacher training institutions, the administrators rank "lectures", "guidance and counseling", and "religious activities" along with "discussion/symposia" in that order as the most used instructional strategies. There is, however, no agreement among the respondents on the ranking of the other strategies like "field trips", "simulation/role playing", "projects", "observatio and "discussion".

Prospective teachers of moral education are usually evaluated by "appraisal" in that order according to the responses of administrators. There seems to be some conflicting opinions about the use of "peer appraisal" as a method of evaluating prospective teachers of moral education. The very few responses on this aspect support the previous findings on evaluation in moral education as a field needing more attention.

As to what provisions are made in the general training of teachers in moral education, the administrators rank the following provisions in this order, "integrated with other subjects in the curriculum", "reflected in the co-curricular activities" and "offered as a separate subject".

The following instructional strategies are ranked by the respondents one to three as to the extent to which they are used in curricular and co-curricular activities from a list of twenty-one: "guidance and counseling", "social/civic activity" and "observation". The use of "modules" as an instructional activity, in spite of the fact that considerable activities have been undertaken in the development of modules, is not yet extensively used.

The data on the extent to which socio-civic activities are utilized for teaching moral education in curricular activities as well as in co-curricular activities show that "membership in youth clubs", "singing and dancing" and "participation in community celebration" are the three most utilized.

As to the extent to which rewards are utilized for the reinforcement of moral values, the responses reveal that out of ten types of rewards listed, "oral praise before others", "communication to parents" and "written testimonial/ medals/awards" head the list. There is very little different between the elementary and secondary levels in this regard in both the curricular and co-curricular activities. "Monetary rewards" being ranked least could mean that it is not seen as a reinforcement of moral values or that it is least available.

The most commonly used forms of punishment to discourage undesirable behavior are "verbal reprimand in private" "silent display of disapproval" and "loss of privileges" ranked in that order in both curricular and co-curricula activities. The finding shows that the forms of punishment more commonly used are the less physically punitive forms.

The "psychomotor" is the most evaluated domain followed by the "affective" and the "cognitive". Their weighted averages, however, do not differ much. There is an increasing emphasis on the evaluation of the "affective" domain as indicated by the three groups of respondents.

The "homeroom teacher", "parents" and "peer/classmates" are given more importance than others in assessing the outcomes of moral education in that order. As to how much importance should be given to them, "parents" are ranked number one. They are followed by "homeroom teachers" and "self" in that order.

"Homeroom teachers" are perceived to evaluate most in weekly evaluation followed by "self" and "peer and classmates" in that order. "Peers and classmates" lead in the monthly evaluation while "other teachers" and the "moral education teacher" come next in that order.

The most extensively used evaluation measures for moral education are "observation", "contact with parents" and "examination of children's work".

Close to a half (47,08%) of administrators, teachers, and students believe that in the curriculum, the objectives, in so far as moral education is concerned, are clearly specified although about the same number (48.75%) are undecided as to whether "these objectives are too ambitious". The responses on the weight of the content as being "heavy" or "scanty" show disagreement with either choice by one third of the administrators, teachers and senior students (35.83% and 36.45%) and a neutral ground by a little less than one third of the respondents (30.83%) and (31.67%).

Over one third (34.58%) show agreement that "too much emphasis is given to the cognitive objectives"; 28,75% disagree and 31,67% do not favor either stand. On the affective domain, 36.67% disagree that "emphasis on the affective aspects is in sufficient"; the rest are divided between agreement and a neutral stand.

The respondents are about equally divided on the three stands: agreement (29,17%), neutral (32,95%) and disagreement (32.88%) on the question whether "the curriculum is too theoretical". The respondents do not seem to have dificulty in the proper organization of the content of the syllabus. Evaluation in moral education is still a scantily explored field as shown by the findings that 35.42% of the respondents can not commit themselves to a definite stand and the rest are divided on agreement on the item "Provision for systematic evaluation is lacking".

43.33% of the respondents do not think that a "suitable atmosphere conductive to moral education in the schools is lacking". Only 30% feel there is such a condition.

The findings point to the "non-availability of textbooks" as a difficulty by 62.50% of the respondents. Respondents claim the same degree of difficulty on the evailability of "supplementary reading/reference materials", "audio-visual materials" and "teachers' handbooks/guides".

Most of the respondents found difficulty in various degrees because of the lack of specific provision for moral education in the teacher preparation programme. Lack of competent instructors in moral education does not seem much of a problem so with lack of concern of the administration.

The findings reveal that lack of competence in the use of effective teaching strategies is indeed a difficulty to be contended with. They also reveal that the respondents find difficulties on the three aspects of evaluation techniques of pupil evaluation, "what to use", "when to use" and "how to use".

The three groups of respondents, administrators, teachers and pupils are agreed on the first three traits that are taught and emphasized in their families. These are "being respectful to elders", "being industrious" and "being reverent to God". They differ, however, in the traits, that occupy lower positions.

Both parents take the biggest responsibility in teaching or emphasizing the traits mentioned above. The respondents, however, differ on who occupy the next positions. "Both parents" are given more than seventy per cent rating by the respondents.

The respondents do not agree in the ranking of the three most commonly employed methods used by the one taking the biggest responsibility in teaching character traits in the family. The administrators and teachers agree on the first three traits which are "by example", "calling one's attention" and "rewards". The pupils, on the other hand, rank "calling one's attention", "by example", and "by relating stories" in that order.

Most respondents rate the methods used to teach character traits as "very effective" and "effective". A very negligible percentages considers them to "have little effect".

The respondents agree on the first two most important traits taught by the church to which they belong. These are "reverence to God" and "obedience to parents". They differ on which trait is to occupy the third position.

"Membership in church organization" has a slight edge over "church attendance" as the most important method used by the church in inculcating moral education to students. "Bible study" follows them closely in terms of use.

As to the degree the church plays in teaching the desired traits, the respondents as a whole (53.85%) give rank number one to "to a great degree" and rank two to "to some degree" (36.07%).

The respondents in both the elementary and secondary levels rank the "family" as the institution of the socio-economic environment that plays the greatest role in influencing children's moral behavior. The peer group is considered more influential than the church.

The respondents as a whole rank "Kabataang Barangay", "scouting" and "Student Christian Movement" in this order as the three most important voluntary organizations in the community which could be availed of in the promotion of moral education in schools.

The respondents agree that the most emphasized value among the three voluntary organizations identified earlier is "civic responsibility". This is followed by "self-independence", and being "nationalistic", in this order.

The respondents, teachers and pupils mentioned mattoes or saying which are used in voluntary organizations to which they belong. The mottoes and sayings reflect values contributing to self-discipline, love of fellowmen and God.

The three most evailable and most effective movements devoted to moral education for students are Kabataang Barangay, Scouting and Campus Crusade for Christ. Other movements or centers are also mentioned like the Red Cross, Baptist Youth Center, Our Lady of Peace Guidance Center, Mabuhay and Filipino Movement, Student Catholic Action and National Social Action Council under Presidential Decree 294.

Recommendations and Conclusions

The following recommendations based on the findings can only be considered tentative since the sampling in this study was limited to only two regions out of the thirteen regions in the Philippines.

1. This study should be given a wider sampling, the findings of which should form the basis of further in-depth studies along particular aspects of moral education at various levels: local, regional and national.

2. Based on the results of a wider sampling, national conferences, seminars and workshops as to what can be done on the basis of the findings should be undertaken.

3. There should be a continuing exchange of ideas, results of studies and researches among Asian countries in relation to moral education.

4. In relation to curriculum syllabus and instructional materials, there is a need to reexamine the content of existing textbooks, references and other learning materials on moral education to find out whether these are capable of achieving the objectives of moral education.

5. There is a need to examine the kinds of values being emphasized in the schools as they relate to problems and needs of learners in the particular regions.

6. Instructional strategies used in schools still utilize strategies that are more on inculcation than analysis. There is a need to conduct further research studies as to which instructional strategies are more effective.

7. Evaluation tools and measures of internalization of values and need to be explored.

8. There is a need for a continuum of pre-service and in-service training programmes for teachers on moral education.

9. Character education should be a separate subject in the high school aside from its being integrated in curricular and co-curricular activities. Definite time allotment should be provided for as in the elementary grades to provide for continuity and reinforcement.

10. Create a national center for moral education to take care of studies and researches as well as moral education programmes in the country.

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SINGAPORE

SOCIO-CULTURAL BACKGROUND

Singapore is geographically situated at latitude 1°18'N and longtitude 103°50'E, that is, roughly at the centre of the ASEAN countries. It is a small and young nation. It consists of the island of Singapore and 54 islets. About two dozen sizeable islets are inhabited and of economic importance. The total land area including the reclaimed land from the sea and the islets is only 616.3 square kilometers. In keeping with its economic progress and in order to obtain more residential space, the city of Singapore is being rebuilt. The old houses have to give way to tall skyscrapers.

Singapore is young as modern Singapore was founded only in 1819. The State of Singapore Act was passed in August 1958 in the United Kingdom Parliament, providing for the establishment of an internally self-government State of Singapore. On 30 May 1959, a general election to the first fully elected legislative assembly was held. However, only on 9 August 1965 did Singapore become a fully independent and sovereign nation.

Singapore has a multi-racial and multi-lingual population. In 1979, the population was estimated at 2.33 million. Of this, the Chinese constituted 76.2 per cent, the Malay 15.0 per cent, the Indians 6.8 per cent and persons of other ethnic groups 2.0 per cent. While the older generation consists largely of a mixture of immigrants from different parts of China, India and the surrounding countries, over 75.0 per cent of the present population are Singapore-born. More than 40.0 per cent of the population are under 20 years of age and about half a million of them are in schools. In 1978, the population density was 3,788 persons per square kilometer.

Malay, Chinese, Tamil and English are the four official languages in Singapore. Malay is the National Language and English is the language of administration. Though over ten different dialects are spoken among the Chinese, the lingua franca among them is Mandarin.

Although the people of Singapore come from different ethnic origins and speak different languages, yet they live together harmoniously. They strive to attain the same purpose in life, i.e. to build a progressive and prosperous society. They know very well that Singapore is without natural resources and small in land area; so they must develop their only resource available, the human resource.

The Culture and Religions

Singapore is a multi-cultural country. Each of the races inherit part of the culture of their country of origin. Presently, great efforts are being made to produce a common, multi-racial culture and identity. In the course of integrating the main cultural streams, stress is laid on the infusion of the spirit of modernization. Through the infusion of the different cultures, new ideas and ways of thinking in various fields of human endeavour have been established. It is socially desirable to preserve what is good in the values and traditions of our cultural heritage. Unity within diversity has retained its social validity. The result of this process of nation-building is that Singapore is already becoming a cohesive society. Nevertheless, the need to further socialize our people with still more modern and more effective ways of life remains.

Christianity, Buddhism, Islam and Hinduism are the four main religions in Singapore. The people respect one another's religion and mutually enjoy all the festivities and celebrations. The various religious bodies conduct religious knowledge courses, sponsor forums, conduct retreats and holiday camps, publish periodicals, organize campaigns and movements and broadcast their services over the radio, etc.

Brief History of Education and the Teaching of Moral Education

Between 1819 and 1867, several mission schools were opened by the Christian missionaries who were pioneers in education in Singapore. These schools emphasized religious instructions in the vernacular language, while others provided opportunities for the learning of English and secular subjects. Later, Chinese Associations and clans opened schools to provide Chinese education for their children. These schools, previously uncontrolled, became instruments for the inculcation and transmission of Chinese nationalism and culture.

After the Second World War, the government drew up a Ten Year Education Plan in 1947 and a Supplementary Five Year Plan in 1950. The Plans provided the basis for free primary education for children of all races and the expansion of secondary, vocational and higher education. Yet, the situation of the teaching of moral education in schools remained unchanged.

When Singapore became a self-governing state in 1959, the Government adopted the policy of equal treatment for the four language streams. The Education System was then standardized with schools using the same syllabuses and preparing pupils for common examinations. Among other subjects, the Ministry of Education also published an ethics syllabus for both primary and secondary schools. Four volumes of stories were also published. These books were used mainly to assist the primary school teachers in the teaching of ethics. As for the secondary schools, the teaching was to be supplemented with discussions, debates, activities, visits, etc. Meanwhile, another book on Sayings, Proverbs, and Aphorisms (for the teaching of ethics in secondary schools) was prepared by the Ministry of Education for secondary school teachers.

After Independence

Since Singapore became an independent and sovereign nation in August 1965, the major education policies were more vigorously pursued. Bilingualism and integrated schools became the dominant features of the education system. The four language, Malay, Chinese, Tamil and English, were given equal treatment. Free primary education was provided for children of Singapore citizens from the ages of six to fourteen. Parents were given the free choice to enrol their ehidren in any language stream and school.

The education system was reinforced with more emphasis on quality. Apart from the expansion of technical education and the teaching of a second language, there was a strengthening of the teaching of civics to promote good citizenship. Pupils were encouraged to participate more actively in extra-curricular activities. These endeavoured to inculcate good habits, desirable attitudes and values conducive to the development of adaptability, creativity, social responsibility and loyalty to the country.

In 1966, a comprehensive programme on moral education and civics training in Singapore schools was launched to develop in the pupils a sense of social and civic responsibility. A committee was formed to draw a new civics syllabus and programme of training. This was introduced to Malay, Chinese, Tamil and English medium schools in 1968. In order to meet the national and social needs, a review of the civics syllabuses and textbooks beginning from the primary school level was conducted in 1973. A new programme known as Education For Living (EFL) which integrated the teaching of civics with that for history and geography was introduced. It was a moral-social education programme with a view to help the pupils to understand and live in a rapid changing society. A Standing Committee was formed to develop the new programme, syllabuses and textbooks. EFL replaced civics in Primary 1 and 2 in 1974. It combined civics, history and geography for Primary 3 to 6, in the subsequent years, each year one level upwards. The subject was taught in the mother tongue (i.e. Chinese, Tamil or Malay) as the pupils would find it easier to understand their own cultural heritage in the language of that heritage. Meanwhile, the civics programme in the secondary schools continued as it was.

The Teaching of Moral Education in the 1980's

A primary task of the Government in the 1980's is to upgrade the quality, not merely the quantity, of education in Singapore and the four principal objectives of our education policy are:

a. To reduce wastage in the education system,

b. To teach pupils to be literate in at least one language, though preferably two, viz the mother tongue and English,

c. To provide competence in the skills required for economic development, and

d. To inculcate in pupils desirable moral values and a commitment to the nation.

An Education Study Team headed by the Deputy Prime Minister, who is now also the Minister of Education, was appointed by the Prime Minister, in August 1978 to study the problems in the Ministry of Education. The Team's report, which was accepted for implementation in stages as from 1980, commented that "While moral education would help to give school children a set of values which could guide them in their adult life, this may not be sufficient to provide the cultural ballast to withstand the stresses of living in fast changing society exposed to influences, good and bad, of an open society such as ours". It is recommended that formal instruction in moral education be given in all classes and all streams of education. In view of this, a Moral Education Committee of Parliamentarians was formed in October 1978 "to examine the existing moral education programme in schools and to recommend ways to develop a programme that will suit the specific educational needs of Singapore." The Committee recommended that the present Education For Living (EFL) and Civics courses for the Primary and Secondary levels respectively were to be gradually replaced by a Moral Education Programme.

In addition, after Primary Three, another subject called social studies should be introduced to take over the history and geography components in the EFL programme.

PRESENT STATUS OF MORAL EDUCATION

The Objectives and Curriculum

Singapore is fast becoming a big city in a small country. It is a plural society, aiming to progress through industrialization and technological advancement. Therefore, its moral education programme should aim at the building up of a nation of industrial, caring, responsible and useful citizens. They should be able to live a meaningful and harmonious life in a civilized and orderly manner, yet resolute and resourceful enough to meet the challenges of an unknown and fast changing future.

The principal objective of the moral education in Singapore schools is "to produce good, useful and loyal citizens through inculcation of the desired moral values and social attitudes".

At the primary school level, the programme will concentrate on the formation of good habits and the development of a sound character with qualities which will enable the child to live in harmony in his immediate social environment in the home and the school. The various moral values to be instilled and character traits to be developed would be introduced to the child's physical growth, mental development, interests and needs.

In the secondary schools, emphasis will be centred on a wider perspective of awareness and responsibilities to society and nation. However, the more important values and concepts dealt with in the earlier years would be reinforced and repeated in greater depth. Emphasis would also be placed on the inculcation of the Eastern and Asian values and attitudes. These will help in the preservation and strengthening of the cultural heritage of our peoples.

In view of the local needs and characteristics of Singapore, the moral education programme will be developed in the following three broad areas:-

a) Personal Behaviour - habit formation and development of character.

b) Social Responsibility - sense of belonging to the community and respect for cultural heritage.

c) Loyalty to the Country - love of country and spirit of nation building.

All schools have been informed by the Ministry of Education that moral education should be included in the timetable as a non-examination subject. Three 30-minute periods per week and one 45-minute period per week are to be allocated to primary and secondary schools respectively. The medium of instruction in moral education for primary school and Secondary 1 and 2 levels will be in the mother tongue so that the teaching can be done effectively. At Secondary 3 level the medium of instruction may also be in English, especially when it is taught and learnt as the first language.

Instructional Materials

In the production of instructional materials for moral education, emphasis is placed on the awareness of interpersonal relationship, sense of responsibilities and the inculcation of desirable values. Through fables, stories of great men, daily events and life situations, moral values and concepts would be introduced and clarified.

In addition to textbooks, the Moral Education Section will also compile a collection of good stories with moral values as supportive materials for teachers and the pupils. These stories, together with the textbooks, will be published locally when ready.

In recent years, supplementary and reference materials for moral education have become more readily available. As moral education occupies an important place in our educational structure, there is greater awareness by book agencies to import relevant books. Local presses too publish periodicals, articles and stories on moral education. This is especially so in the publication of short stories for school consumption.

Instructional Strategies

The main instructional strategies are the standard ones of approaches, techniques, contents, teaching aids and evaluation used in the classroom and school. Other means of teaching moral education are through Socio-Civics Activities, as schools maintain very good relationship with the Community Centres in their region. Very often, sports teams, uniform groups, societies and clubs of the schools are invited to participate in the competitions, functions, celebrations and campaigns organized by the Community Centres. The local press especially the Chinese press, the Chamber of Commerce and Industries, the Singapore Tourist Promotion Board and many other civic associations also take a very active part in the promotion of moral education. They conduct all kinds of relevant competitions and award good prizes. Awards are given to pupils for the most outstanding moral deeds they have done. The local Chinese press specially include a "Good Man Good Deeds" column to praise the good deeds members of the public have performed daily. On the other hand, the Government also imposes certain laws to discourage and punish undesirable behaviour by the public. For example, taxi drivers are fined or their licence cancelled if they have cheated passengers. A fine is also imposed on littering.

Co-Curricular Activities

Apart from the classroom teaching, moral consciousness is stressed in the co-curricular activities/programmes, especially in the secondary schools. The programmes include uniformed groups such as National Cadet Corps (Land, Sea and Air), Police Cadet Corps, Brass Bands, Boy Scouts, Girl Guides, St John Ambulance Brigade and Red Cross. There is also a wide range of over thirty types of clubs and societies such as Civics Club and Interact Club, and a host of sports and games for pupils to participate. All these supplement the teaching of moral education and provide training in self-discipline, leadership, perseverance, co-operation, kindness and determination. Further, organized activities such as Youth Festivals, Use Your Hands Campaigns, Courtesy

Campaigns, Road Safety Campaigns, Queue Up Campaigns and School Spring Cleanings were conducted to instill and inculcate positive moral values. On top of all this, knowledge of the various religions may be taught in both primary and secondary schools.

Besides the normal moral education programme in the schools, there are various agencies that help to inculcate moral values. Religious bodies play a considerable part in the moral instruction and character building of the young through Sunday schools, religious knowledge courses, holiday camps, retreats and various other activities. Voluntary bodies and organizations such as Red Cross, St John Ambulance Brigade, Girl's Life Brigade, Boy Scouts and Girl Guides, take an active part in character building and leadership training.

Moral Education has become a hot subject among the Singaporeans of all walks of life in recent years. The Ministry of Education has organized campaigns such as Use Your Hands Campaign, Courtesy Campaign, Queue Up Campaign, which are also strongly supported by the Ministry of Culture and the general public. Such campaigns are actively participated by people from all walks of life, at community centres, government ministries, people associations and clans organizations. Teachers' Union too conducts seminars on moral education for the teachers.

In Singapore, it has been estimated in 1978 that one in seven owns a television set, one in five possesses a radio and also one in five buys the daily newspaper. All secondary schools and the majority of the primary schools have installed television sets and radios, and they subscribe to newspapers and periodicals. The mass media also participates in the promotion of moral education actively. Besides publicizing articles concerning moral education, a two-day forum of Mass Media and Moral Education was organizied by the Press in December 1979.

Preparation of Teachers for Moral Education

Moral education is taught by mature and dedicated teachers who are respected by pupils and who have the full conviction in what they teach. Secondly, a specially selected group of moral education teachers will be trained to teach the subject. While recognizing the fact that all teachers are in fact moral education teachers, there is also the need to prepare some of them to take the lead and give the impetus.

The training of teachers in Singapore is mainly the responsibility of the Institute of Education, which also recognizes the need for the training of teachers to impart moral education. In response to the recommendations of the Moral Education Report, 1979, it has introduced a Moral Education Programme as from 1980.

The Moral Education Programme will consist of two Components. Component I caters for the theoretical aspects of moral education. It aims at helping teachers to examine their values, the strength of the convictions attached to them, the linkages between values and actions, the consequences of their actions on the quality of life in schools and in society. This component also aims to make them aware of the objectives and the contents of the Moral Education Programme in schools. Thus, the teachers may play the supportive role to reinforce what is taught by the moral education teachers. It is made compulsory to all pre-service trainees. The duration of this Component is 30 hours.

Component II deals with the pedagogical aspects to help the teachers to acquire a range of teaching methods appropriate to different age groups. It is also of 30 hour duration.

The academic contents of Component I and Component II include the following:

Component I

(1) Moral knowledge - sources of moral values.

(2) Teachers' moral value system(s); strength of belief in certain values. Analysis and discussion on the relative strengths of different values.

(3) The relationship between values and patterns of behaviour. Consequences of our behaviour on others. The moral tone of a group, community and organization as a consequence of moral conduct of individuals.

(4) Examining the moral values dominant in the society; forces in the social institutions likely to influence the moral values and forces likely to deflect Singaporean away from values considered desirable. Conflicts in moral values and how to handle conflicts.

(5) Moral development and judgement of children. Criteria and principles for making moral judgements. Application of principles in making moral judgements. Practice sessions.

(6) Teaching children moral values and evaluation of moral education.

Component II

(1) Study and Analysis of the local government policy on moral education and the underlying values recommended.

(2) Moral Education in action: (a) Identification of actions and situations in school that have moral import. Teachers' behaviour in schools and out of schools; (b) Rules and regulations governing conduct in schools; (c) Examining the whole school structure for conflicts of school values and values that teachers are attempting to put across; (d) Getting other teachers' support for values taught.

(3) The basis of teaching strategies: moral development in children and principles of teaching relevant to the affective domain.

(4) Translating principles into practice. Projects and participation in social services.

(5) Evaluation of moral education.

The Institute of Education will also conduct in-service courses on moral education for serving teachers who are interested and who are identified to teach moral education in schools. They will take both Component I and II.

Evaluation in Moral Education

Evaluation in moral education is both subjective and difficult. While certain cognitive areas may be tested through a written examination, the more important aspects of behavioural change and attitudinal improvement cannot be quantitatively measured. The teacher's observations, assessments and comments may have to be used as indicators. However, true and lasting change in values and behaviour cannot be seen or felt until many years later, when the pupils have long left school and when the change of the individuals is weighty enough to effect a change in society as a whole.

Generally, the techniques of evaluation in moral education can be divided into two broad categories, formal and informal. The formal technique is to examine the pupil's awareness, and knowledge and understanding of the desirable character traits. Pupils concerned sit the paper and pencil test such as objective tests, essay tests and performance tests. Through these tests, pupil's written evidences are obtained.

The informal technique is to assess pupil's feelings, attitudes, skills and habits involving moral behaviour. The techniques include observations, interviews and examining the pupil's work product. The evaluation is more in the indirect manner. As such, the interviewing techniques, observation procedures and methods, discussions, and report writing requre specific knowledge. Moreover, content analysis, interpretation, motivation research, etc. could only be done by those who have undergone proper training.

Certain techniques of evaluation have been worked out. Teachers are advised to evaluate moral education both formally and informally. Informal evaluation includes discussions with pupils, their classmates and friends; and through meeting parents at functions such as concerts, exhibitions, and speech day. After making all these references, the teacher will then compare with his own observation and award a grade for the pupil. The grade is recorded on the report card or report book as the conduct of the pupils.

Moral education is a non-examination subject in our schools. Yet formal evaluation is still conducted. In secondary schools, it takes the form of objective tests or essay tests on the subject of civics. However, the scores are usually given in grades.

In primary schools, as feedback is required, set of EFL Knowledge Tests and EFL Attitude - Action Scale for every standard are developed to undertake the evaluation in the cognitive and the affective domains. With this set of small kits, the teachers are not only told of the purpose of evaluation, i.e., when to evaluate and what to evaluate, but they are also shown how to score and how to make use of the data. It is hoped that the teacher will thus be in a better position to evaluate the pupils.

Recently, the Ministry of Education has launched a large scale project on Pupil Data Bank. It is now being seriously considered that the yearly award of grades for conduct of every pupil obtained through the informal evaluation may be stored in the Bank. Thus, it will enable the Ministry of Education to have short and long term studies of moral education in the future.

Research in Moral Education

As stated in para earlier the introduction of Education For Living in primary schools was done in phases, Primary 1 & 2 in 1974 and moving up from Primary 3 to 6 in the subsequent years, one year per level. In order to make comparison, study and improvement possible in the future, the Ministry of Education assigned a team of research officers to carry out some surveys or research projects in schools. A few of the major and notable studies are briefly described below -

(1) EFL Evaluation Study - Baselines of Pupils' Attitude and Actions

Purpose: This study was an attempt to describe the status of pupils' attitudes and actions relevant to EFL objectives, before teaching EFL at Pr. 3 level. This was to enable later comparison (one year later) with pupils who had civics but not EFL lessons at Pr. 3 level.

Findings: It appeared that the pupils' maturity was instrumental in the 'concreteness' of the EFL learning areas. There were highly similar patterns of maturity among subgroups of the sample. This was indicated by the sizeable correlation coefficients obtained between language streams and between levels.

(2) EFL Evaluation Study - Post Treatment Evaluation of Pupils' Attitudes and Actions.

Purpose: This was a follow-up study of the previous one. It was meant to provide interim indication of the effectiveness of the new subject, by comparing pupils learning the traditional civics and those learning the innovative EFL, one year after EFL was introduced in the schools.

Findings: EFL has thus lived up to expectation at an appropriate level, i.e. in helping to achieve the goals it sets out to do.

(3) EFL Evaluative Study - Language Proficiency Attitudes and Knowledge.

Purpose: In English schools, EFL was taught in Chinese for pupils learning Chinese as a second language. This study undertook to find whether those pupils depended on their proficiency in Chinese to learn EFL.

Findings: The study has failed to support the unqualified or generalized notion that EFL learning is dependent on proficiency in Chinese as a second language.

Other than the above, surveys or studies carried out to evaluate EFL include Pupils' Comprehension of EFL Tests Case in 1976, Studies of two schools in 1976, the Relationship between Performances on Oral and Written Close Procedures Based on EFL Texts in 1976, and Second Post-Treatment Evaluation of Pupils' Attitudes, Actions and Knowledge in 1978.

SRI LANKA

SOCIO-CULTURAL BACKGROUND

Sri-Lanka, once called "the gateway to the Far East", is a small Island nesting close to the southern tip of India. Her history is resplendent with religio-moral values inbred in the course of time and built into the very life-blood of the nation. The advent of the grest Mahinda in 3 B.C. and the influx of Buddhist religio-moral values resulted in a complete change in the socio-cultural, socio-economic, and socio-political aspects of the history of Sri-Lanka. Mahinda in his time faced a nation of very highly developed culture. The Pandukabhaya regime (377 B.C. - 307 - B.C.) is a highlight in this anthropological testimony. No doubt is further entertained regarding the highly developed socio-economic structure of the time and ancient historical records reveal a well organized society far advanced in civic and urban structural systems which resulted in a well-ordered society in Sri-Lanka even as far back as the 4th century B.C. The most important and constructive periods in the history of Sri-Lanka are the Anuradhapura period (543 B.C. - 1058 A.D.), the Polonnaruwa period (1058 - 1234 A.D.) and the Kotte period (1412 - 1580 A.D.) The impact of European nations over a period of nearly 450 years has had positive as well as negative influences on the nation. Since her independence in 1948 Sri-Lanka has stepped out of the colonial structure and is now busily engaged in chartering her own path forward as a sovereign nation.

Main Religious and Cultural Movements and their Impact on the Public

Buddhism has exercised a massive influence over the socio-cultural life of the Sri-Lankans from very early times. No other cultural movement has touched the nation so closely. Buddhist moral theory lies at the very base of the majority of national institutions in Sri-Lanka. The "Pancha - Seela" is the pivot of Sri-Lankan morality. It has sunk so deeply into the hearts of the people that a gentle, peace-loving, hospitable, tolerant and intelligent people have flowered into a well-organized nation (of the Thera-Vada type which has a socio-cultural message to give).

In addition to Buddhism there have been other religio-cultural movements whose impact on Sri-Lanka has in a way enriched the width of her vision on collective solidarity. Great national leaders like Migettu-watte Gunananda Thero, Walishinghe Harischandra, Anagarika Dharmapala, Colonel Olcott, Sir Ponnambalam Arunachelam, Sri Arumugha Navalar, M.H.M. Sidi Lebbe, Sir. T.B. Jayah, Bishop Edmund Peiris, Fr. Gnaprakasar and many other have pioneered various socio-cultural movements to preserve the multi-religio-cultural social pattern on the Sri-Lankan public.

Moral Education and the Educational System in Sri Lanka

Formal education in Sri-Lanka has a long history and there have been some great achievements in the field of religio-moral education. During the Great Asoka period in India, the Venerable Mahinda came to Sri-Lanka and diversified extant socio-cultural values with the rich potent fruits of Buddhist moral theory. Formal moral education came into the life of the people through the temple-school under the tutelage of the Nayaka Thero, the chief incumbant of the temple. There it was that the golden way of the Pancha Seela was explained and introduced to little ones. With the introduction of a more formal school system of the modern type during the Anuradhapura period, even up to university level, religion-moral education produced active and effective citizens; noble, patriotic and daring leaders and kings; and a heroic and self-sacrificing Maha Sangha, the pride of the land. Buddhist, Hindu, Islamic and Christian morality has met in the modern educational structure and the present school system continues to maintain a very strong religio-moral tone in the curriculum. Moral science is not an independent subject but it is well incorporated in the Syllabi of the leading world religions in Sri-Lanka. The following moral values are highlighted in these Syllabi:-

MAITRI or loving kindness towards all beings;

TRUTHFULNESS at all times in all places;

RESPECT TOWARDS ELDERS especially by obedience, protection care and seeking their counsel;

PUNCTUALITY or right action at the right time;

RIGHTEOUSNESS or the search for virtue;

DISCIPLINE or proper self control;

SHARING or considerateness and justifiable distribution of wealth

The above mentioned values embrace a host of other values within human moral systems.

Impact of International Influence

The advance of science and international communications has made the world a cosmopolis. This wave of development has not failed to touch Sri-Lanka too. Such impact which may have been in the early decades of this century has borne luscious fruits in the hearts of the Sri-Lankans. As a result of this impact we find young apostles of Buddhism penetrating the West in an effort to kindle the spark of moral righteousness in the hearts of all good men and women everywhere. Also Sri-Lanka learns much from other nations. The moral tenets of Buddhism stand for peace, unity and international solidarit This is emphasized in the Vasettha Suttha, the Madura Suttha, Karaneeya Mettha Suttha, Singalowada Suttha, etc. Therefore, Sri-Lankans today, while rejecting evil trends in modern socio-moral systems do absorb and help develop those which an good in them. Thus a justifiable cosmopolitan sense has evolved in the hearts of the Sri-Lankans. This is the result of a keen consciousness of international influences.

Influence of Religio-Moral, Socio-Political, and Socio-Economic Forces on the Moral Life of the People

Colonialism has influenced Sri-Lanka. It has affected the life of the people. Western culture of early times tended to belittle oriental cultures. It was quite natural because in those days Westerners considered their own culture as somewhat superior to those of the Orient. So European overlords looked down upon Sri-Lankan culture and consequently the people of the land had to face a challange. The Western way of life in its impact on the people created certain frictions in the local cultural pattern. Trade and commerce were certainly the motive of the colonial powers. At the same time it must be mentioned that the European influence on formal education has borne sufficiently good fruits in the life of the people. This has caused the upsurge of a more intelligent attitude towards solidarity.

Indications for the Future

Modern trends in moral education in Sri Lanka continue to be closely wedded to religious education.

Religion prevails even in the lives of the advocates of these various philosophies which are based on mechanistic materialism. Moral science as an independent subject in the school curriculum will still be redundant because in Sri-Lanka all socio-economic forces and the fruits of the so-called development in technology are still to be proven and tested by the religio-moral criteria firmly established in the hearts of the people. Therefore any systematic attempts at developing moral values in this country should accompany religious education.

There is no doubt that religious theory and practice i.e. the Dhamma (doctrine) and the Patipatti (practice) need to be made more meaningful to the younger generation as they are more influenced by the passing trends and fashions which come into conflict with the religio-moral values of the past. This was recently re-iterated by the President who stated that "the responsibility of creating an enlightened and intelligent generation of citizens primarily devolves on the school system. Traditionally the school system was capable of fulfilling this task. But perhaps due to greater emphasis on academic pursuits and the resulting competitiveness it appears that this aspect has lapsed to a position of lesser importance. Any future attemp at moral reform can only be made via the media of religious education".

Many government institution as well as private social development organizations are now bent on inculcating a sense of morality and national unity through youth camps, Shramadana, and voluntary social service organizations. The present government is considering the possibility of introducing 'National Service' with a view to creating well-disciplined, useful, patriotic citizens among the youth. All such attempts based on well conditioned religio-moral philosophy and practice will go a long way in bringing moral values closer to the life of youth.

PRESENT STATUS OF MORAL EDUCATION

Moral science as an independent subject is not included in the general curriculum for formal education in Sri-Lanka. But sufficient provision is made for this subject on the religious education syllabus. This has been the age long tradition in the school system here.

Curriculum and Syllabus for Moral Education

1. The establishment of a "religious society" in Sri-Lanka is the central theme in education. By this is meant the development of the total personaliy of the educand with a view to socialization in a Democratic Socialist Society.

Objectives for the elementary school (as stated in the school syllabi)

i) Building up religio-moral values with a view to developing efficient citizenship.

ii) Building up religious values based on moral values with a view to developing inter-religious harmony.

iii) Combining all practical activity in formal education so as to enable the educand to lead a healthy social and religious life realized in daily activity.

iv) Special stress to be laid on the traditional socio-moral behavioural pattern peculiar to the Buddhism and other religions.

Objectives for the secondary level (ref. school syllabi)

i) Inculcation of religio-moral values with a view to total personality development.

ii) To stress those values that promote patriotism and effective citizenship.

iii) To ensure a deep respect towards elders, towards religion and its observances.

iv) To develop these talents and values which would enable the educand to give of his best to society and to gain a justifiable amount of happiness from society.

v) To create a sense of cosmic-citizenship so as to counteract all forms of social discrimination.

vi) To arouse in the educand a genuine love for one's own culture.

vii) To streamline moral values in such a way as to create inter-religious harmony and solidarity within the nation.

viii) To enhance the ability of establishing priority of values aimed at efficient service to the country and to the world.

2. Five Advisory Councils approved by the Minister of Education and the President decide the syllabi for religious education. They consist of religious leaders acceptable to the various denominations and capable of giving efficient advice regarding education in Sri-Lanka.

3. The syllabi are drawn up by teachers under the guidance of Religious Education Unit of the Ministry of Education with the collaboration of the Religious Advisory Councils.

4. Time allocation:

Twice a week - Primary level

Twice a week - Secondary level

Thrice a week - Senior Secondary level

Religion is compulsory in all Grades; Kg. - Gr. 10.

5. Health science, physical education, Yoga and mental education are compulsory in all grades from Gr.6 - 10. This was specially recommended by the

Minister of Education in 1979.

6. Most of the religious institutions in the Island help to promote religio-moral education not only in schools but in society at large as well. The following may be cited as examples:-

Y.M.B.C. (Buddhist), Buddhist Congress, National Catechetical Commission (Catholic), Y.M. & Y.W.C.A. (Christian), N.C.C. (Christian), Rama Krishna Mission (Hindu), M.Y.C. (Islamic), Jaycees (National), Lions Club (National), Sarvodaya (National), Sedec (National), Boy Scouts Movement (National), Girl Guides Movement (National), Dhamma Schools (Denominational)

7. Moral values stressed in the religious education syllabi: cleanliness, respect towards elders, obedience, sharing, co-operation, honesty, truthfulness, respect for law & order, righteousness, punctuality, solidarity, dutifulness, hospitality, discipline, dignity of labour, courtesy, kindness, balance of character, love of humanity, sense of justice.

N.B. The above values are dispersed in the religion texts of the various grades published in November 1979.

Instructional Materials:

1) School religion texts

2) Course guides

3) Supplementary readers

4) "Dhamma Chinta" - "Thoughts for the day" - Radio services in all religions; daily broadcast

5) Newspapers:-

Buddhu Sarana (Buddhist)
Mihira (National)
Gnanartha Pradeepaya (Roman Catholic)
The Ceylon Churchman (Christian)
The Record.

Instructional Strategies

The following strategies are used for the teaching of moral education:

i) The observance of various religious rites:

Pansil (Buddhist)
Holy Mass (Christian)
Community prayers, etc. (Islam)
Pooja (Hindu)

ii) Lectures & Films

iii) Student camps & Seminars

iv) Society of religion (Denominational)

v) Participation in the formal Liturgy of the various religions conducted in the temple, kvil, mosque, church, etc.

vi) Drama

vii) Exhibitions

viii) Essay competitions

ix) Poster competitions

x) Do you know contests

xi) Shramadana (at school level)

xii) Youth clubs & Student federations.

Sri-Lanka being a multi-religious society each denomination enjoys complete freedom of worship and freedom to participate in all the national festivals like Vesak, Poson, Kandy Perahera, Christmas, Sinhala & Hindu New Year, Islam festivals, Christian new year celebrations, pilgrimage to Sri Pada, Madhu, Talawila All are encouraged to co-operate with other denominations in celebrating many other festivals in common based on 'MAITRI" leading on to collective solidarity.

Though rewards are not utilized for reinforcement of moral values in the formal education, annual prize distributions are held on a wide scale in the Dhamma School which is a sort of Sunday School oriented towards religio-moral education independently of the normal school system. The various denomination hold responsibility regarding this venture. The principal and his staff are generally careful about the good conduct of the children. Physical punishment is not used. But an alternate activity which would pinpoint the particular value transgressed is given to the culprit.

Sri-Lanka is a developing country. Therefore a stabilised economic system will in due time remove most of the problems regarding instructional strategies.

Training of Teachers for Moral Education

This is done in various ways in Sri-Lanka. Teachers of religion (of every denomination) are given either a three month in-service training course or non-trained teachers are given a three year training course at five different training colleges. This is supervised by the Religious Education Unit in collaboration with the Teacher Education Branch of the Ministry of Education.

Master teachers at 3 levels; namely, primary, secondary and senior secondary levels, are given in-service training thrice a year.

This procedure is subject to experimentation, and is potentially an improvable field.

Eminent and well qualified individuals acceptable to each denomination have been appointed to the five Training Colleges on the recommendation of the five Advisory Councils. Nearly all of them hold a Diploma in Religious Education. Teachers who participate in these training programmes are quite happy about the training given.

Evaluation Procedures

Religion is compulsory up to G.C.E.O Level, the first public examination. Question papers are set in such a way as to test the cognitive aspect, the affective aspect and the psycho-motor aspect in religio-moral behaviour. This is a fifty year old tradition. Evaluation at post primary level is done twice a year at district level and circuit level. This is organized by the Regional Office or Department of Education in collaboration with the Ministry of Education.

The Role of Family and Society in Moral Education

Religio-moral values are to a fair extent embedded in our scoeity. The impact of the West has introduced a certain amount of sophistication, no doubt, but in rural areas the traditional way of life is deep rooted. So, the family, the school, and the village (taken as units of society) are still under the close influence of religion and morality.

The whole village comes together for community celebrations. Adult and elders work together and plan together on such occasions. Dialogue goes a long way in dispersing misunderstanding. Young people generally follow the advice given by the elders, and they keep to the traditional values of Sri-Lanka culture.

In urban and sub-urban areas, community activities have more glamour. The better educated youth get together with adults and profit by this experience. Conflict of ideas is not absent; but the outcome is generally in keeping with the moral values of traditional culture. Much service is rendered by youth organizations and charitable institutions in towns and cities. More dedicated service on the part of adults would do much in implanting moral values in the young. Adult education programmes fostered by the Government and private institutions have done much in enlightening parents and teachers in the matter of adjustment and eradication of the generation gap. More improvement is desired in this field. The present Government has established an Adult Education Unit in the Ministry of Education. This is indeed a very useful step and it may ensure better standards of achievement in this sphere.

The Role of Voluntary Organizations

Morality at school level is reinforced by the service rendered by voluntary organizations like the Sarvodaya, Jaycees and Lions. They help the school system by practical action programmes in which children are actively involved. They shoulder the total burden of expenditure in such matters. The pre-school programme launched by Sarvodaya merit special mention.

THAILAND

SOCIO-CULTURAL BACKGROUND

The Kingdom of Thailand, previously called Siam, is situated on the South-east Asia Peninsula with Laos and Kampuchea on the eastern border, Burma and Laos on the northern, Burma and Andaman Sea on the western and Malaysia on the southern. The profile of the Kingdom is similar to an axe with the southern part as the handle. The Golden Axe, as the Kingdom is called, has the total area of 514,000 squares kilometers, the population of 46.1 million with 23.2 million male and 22.9 million female. The biggest city is Bangkok, the capital, which has the population of 4,9 million.

There are four geographical regions, the Central, the Northern, the North-western and the Southern. Even though there is only one written Thai language, the spoken dialect in these four regions are different. However, the central Thai is the official language and the other three spoken dialects can be understood by people in other regions. The central Thai can be understood by all people.

Thailand is a Buddhist country with 95 per cent of the population who are Buddhist, four percent Muslim and one per cent Christian and others. The majority of Islamic people reside in the four southern most provinces, Yala, Pattani, Narathivas and Stule. In these four provinces, the number of Thai Islamic people is 72.5 per cent of the population. Obviously, the cultural background of this section are different from the rest of the Kingdom and the government strongly supports the observance of the Thai Islamic culture. Some rules and regulations have been adapted to suit the people living in this section.

The significant periods in the history of Thailand are Sukhothai, Ayudhya and Bangkok. The Sukhothai period started from 1257 when King Intrathit built the City of Sukhothai. Before the establishment of this Kingdom, the Thai people were scattered over Indochina. When the City of Sukhothai had been errected, the Thai people formed a unity and it became a Kingdom in a very short time. During this period, King Ramkumhang the Great, son of Intrathit developed the Thai alphabet system in 1283 which is the foundation of present Thai alphabet. He also used the Father-to-Son form of democracy in his ruling of the country.

Buddhism has been the main religion of the Thai people. There are two Buddhist periods prior to the Sukhothai. They are Srivichai, when the Lanka Wongee came to the southern part of present Kingdom, and Draravadee, when Buddhism was glorious in the northern part of present Kingdom. The Kingdom of Sukhothai was the third period of Buddhism in Thailand. It can be validly concluded that the Buddhist way-of-life has been deeply integrated in the soul of Thai people for not less than ten centuries.

The historical period of Ayudhya was 417 years long starting from 1350. During this period, the Kingdom fell to Burmese twice for about five years each time. The Second Fall in 1767 was the end of Ayudhya period. The City was burnt down and it became the Ruin Ancient Capital of Thailand.

During Ayudhya period, King Naresuan who brought independence back to the Kingdom after the First Fall in 1567, enlarged the Thai territory to cover the whole of Indochina, Malay Peninsula, Java and Burma. The relationship with Western countries began during the ruling of King Narai when the first group of missionaries from Portugal arrived around 1667. Since then, other groups from France, England, Holland came to introduce Christianity to the Thai. The impact of the Western culture can be seen from some chinaware and buildings of the European style.

Currently the Kingdom of Thailand is in Bangkok period starting from 1782 when King Rama I moved the capital from Thonburi across the river to Bangkok. The Western civilization has greatly contributed to the development of the country. The government was changed from the absolute monarchy to the constitutional monarchy in 1932 and the name of the Kingdom was changed from Siam to Thailand, the land of freedom. After the Second Fall of Ayudhya, the Kingdom has retained her independence ever since.

Development of Education

The history of education system of Thailand can be nicely organized into three major periods; up to 1870, 1870-1960 and from 1960 up to the present. Before 1870 there was no formal Western type of schooling. The boys were informally educated by the monks from nine to fifteen years of age in the local temples about how to read, how to write, and how to do simple arithmetic as well as some teaching of Buddhism. Separately, the girls at the same age were kept at home and were taught by their mothers to read and write. They were informally practicing the tasks of housekeeping, childcare and cooking to prepare for their marriage life. After the youngsters had considerably acquired these basic competencies, they would start on their vocational training. The skills of agriculture, weaving, housebuilding and handicrafts were passed on to the trainees through on-the-job training. Hence, these tricks-of-the-trades were mostly tranferred only to some selected persons in the close family ring.

The second period was marked by the establishment of the first Western type of school in the Royal Palace in 1870, and in 1895 the first nationwide scheme of education was proclaimed by King Chulalongkorn. However, the educational practice was still elitist in character and the main objective was to train and prepare the government officers needed for the modernization which is influenced by the Western civilization. During this period there were several significant developments in education that could be outlined as the following; the establishment of the first university, Chulalongkorn University in 1916; the compulsorization of the first four years of elementary education in 1936; the expansion of the number of the state university to five universities in 1942; and the reorganization of all institutions to be under one Ministry in 1951.

The first legislation of the National Scheme of Education in 1960 indicated the recent developmental period of educational system of Thailand. This was the first real attempt when the national educational objectives were clarified and the Thai educational philosophy was formulated. The system was changed from the 4-6-2-4 (four years of elementary, six years of secondary, two years of pre-university, and four years for a first, non-professional bachelor's degree) to a 7-5-4 (seven years of elementary, five years of secondary, and four years for a first bachelor's degree). Four basic types of education -- moral, physical, intellectual, and practical education, were given to all boys and girls with the objective that "they would be moral and cultured citizens with discipline and responsibility, with good mental and physical health and with a democratic outlook."

Recently, the Thai educational system is in another transitional stage. The National Assembly passed the new National Scheme of Education Act in 1977 which required new curricula in both elementary and secondary levels. The reform of education according to these new curricula will be completed within six years' time beginning in the school year of 1978-1979. Again the system will be changing to the 6-6-4 scheme (six years of elementary, six years of secondary and four years for the first bachelor's degree). In the elementary education the training covers four areas of learning experiences; skill training, life experiences, personality development, and work education. Specifically, the skill training includes mathematics and Thai Language. The life experiences are the integration of sciences, social sciences and social studies. The physical education, arts, music and moral education are combined into the personality development. And all practical education including handicrafts, and basic vocational skills are called the work education. In the Secondary Education Curriculum, the same main principles are utilized with the exception that students will have more freedom to choose from among various courses.

History of Moral Education

Before 1870, moral education in Thailand was closely related to the teaching of Buddhism, because the monks were the teachers themselves. The moral education was defined as the three levels of practice, i.e., Sila, Samathi and Punya. In general the three principles are "not doing the bad things, doing the good things" "purifying one's mind and spirit" and "realizing the uncertainty of the physical world". The Buddhist Dharma was widely studied and was largely used as the content of moral education. Bali and Sanskrit were mostly mastered by the learners and in the higher levels of teaching, the medium of instruction were totally Bali and Sanskrit.

After the first school of Western system had been established, the teaching-learning of the moral conducts were slowly diversed to the elitist Thai manners and etiquettes. The students were trained to behave in the palace manners. At the very end of this period approximately from 1932-1954, the moral education was well specified as the practicing of palace manners, the civic responsibilities and the religious way of living. For example, the students were seriously taught that when the older people were talking, the youngsters should be listening. The learners could talk only when they were asked and allowed to speak. The Panja Sila were well planted in every soul and the Buddhist Dharma were thoroughly studied.

From 1954 to 1977, generally, the school education was accommodating too much information. The curricula were full of content. There was no time for the learners to digest the overflow of the exploding knowledge. The great harm from this type of schooling was profoundly evident that the learners mastered only the cognitive aspect of the morality. They could cite the rules, the principles, the rights and the wrongs according to the moral reasoning, but unfortunately they did not feel the guilt and the shame when they committed some wrong doings. They could perform the moral conducts in some necessary environment but they would not do them if they had some alternatives. For this period the practicing of the palace manners was left out. Sila-Dharma were still occupied the major part of the moral education.

The new curriculum defined moral education as some desirable specific quality of human mind, such as, honesty, responsibility, kindness, good reason, diligence, fairness, etc. Since this school year is the first year of implementation, the real teaching-learning is beginning to change from the content-centered to the learner-centered. Therefore, the effectiveness can not be evaluated at this stage.

The Social Influence

Even though the schools are held responsible for the moral training, the learners are not entirely isolated beings. They can still learn from their every day experiences outside the classroom. It seems that the real life experiences are more effective in teaching than the teacher's classroom instruction. In so many instance, the classroom teaching is contradictorily different from the real social practice. On one hand the schools are trying to teach the student to be honest, to be fair, to tell only the truth, and, on the other, the newspapers, the radio and the television are presenting and admiring those who are rich and ignoring the fact that they are rich because they are cheating, corrupting or abusing their governmental authority. While the schools are discouraging the cruelty by preaching not to kill any human or animal, not to do harm to anybody, the newspaper are reporting one pageful of criminal pictures and news.

Currently, it seems that the school education can not withstand the social influences. The real-life example has more persuasive capability than the teacher's preaching. Hence the new strategy for moral education should be urgently developed and implemented. The very urgent problem is: how long those who possess a high morality can resist these contradictive social power.

PRESENT STATUS OF MORAL EDUCATION

The educational system of Thailand is highly centralized. The Ministry of Education, through the Curriculum Development Center, Department of Educational Techniques, is responsible for the development and implementation of both primary and secondary school curricula. Actually all activities concerning the curriculum development in each subject area are undertaken by the Sub-Committee of that particular area. The Sub-Committee presents the draft to the Committee for the approval. When the decision has been made, the whole curriculum is presented to the Minister for final consideration.

These Committee and four Sub-Committees were appointed by the Education Minister in 1974 with some amendment in 1975. Several seminars and meetings were called aiming at valuable contributions from the majority of all leading educators in the country. Finally, the Ministerial Decree on the New Curricula was issued in October 1977, regulating the implementation in the following school year. These New Curricula are developed according to the National Educational Scheme and the National Social and Economical Development Plan. All national problems and needs have been thoroughly taken into consideration in the curriculum development process.

Curriculum in Moral Education

The general objectives of the primary education are presented under four broad headings. At the end of the primary education, the learners should possess the following characteristics:

a) Ability to perform some selected moral conducts such as charity, self-discipline, diligence, honesty, kindliness, rationality, patience, sportsmanship, and co-operation;

b) Capability in basic skills necessary for daily life, such as language skills, mathematical skills, scientific skills, economical skills, physical and mental health habits, and basic working skills;

c) Ability to maintain a peaceful life, such as adaptability to social and environmental changes, faithfulness to religion, and ability to solve one's problems; and

d) Being a good member or the society and nation, such as, fulfilling one's duties, love for Thai culture, and faithfulness to democracy.

It can be very clearly seen that the New Curriculum puts a greater emphasis on several good human characteristics or morality than knowledge and cognitive outcomes of learning. Hence, the provision for moral education has been made both in specific topics and in integration with other subjects. It is believed that moral education can be in two forms of learning, the content and the process. For example, responsibility can be inculcated through the process of assignment and Thai Culture can be taught as a subject matter but good attitude or love for Thai Culture can be stimulated by practice and moral discourse.

The New Primary Education Curriculum organizes all subject matter into four groups: Learning Skills composing of language and mathematics, Life Experiences combining sciences and social studies; Character Education consisting of moral education, arts and physical education; and, Work Education for all basic working skills. It is highly desirable that, whenever possible, the integrated approach should be used. For each of the six years of the primary education, about 106 of 20 minute periods of moral education teaching are integrated into social studies and other subjects and 44 periods are provided solely for topics in moral education. These are the periods allocated to topics selected in particular for moral education. However, there are some process concerning moral education that are by-products of teaching in other subjects; such as teaching of reading and literature which is usually followed by the discussion c righteousness of some acts in the story. It is expected that the inculcation of moral values will be carried out by every teacher in every appropriate occasion.

The specific objectives of moral education are the followings:

1. The students should be able to control themselves, physically, verbally and emotionally, to maintain a good manner in social interaction. They should act for the benefit of selves, others and society.

2. The students should be responsible for their deeds and express their responsibility at all times.

The topics that are identified for moral education are as follows:

1. Do not commit any killing
2. Express love and compassion to other lives
3. Do not steal and have no greed
4. Be charitable and generous
5. Do not infringe what others cherish
6. Satisfy with whatever is one's own
7. Do not tell a lie, conceal the truth or speak impolite words
8. Show one's truthfulness and sincerity
9. Do not try and take any addictive drugs
10. Be mindful and have clear conciousness
11. Be reasonable
12. Be shameful and fearful of bad deeds
13. Have value diligence
14. Be patient
15. Have moral courage and self-confidence
16. Be thankful for benefits received and reciprocate them
17. Be honest
18. Keep your mind in peace, concentration and clearness
19. Do not be selfish
20. Be neat and thorough
21. Be responsible
22. Be fair and just
23. Be disciplined and punctual
24. Accommodate changes
25. Have good manners and good habits
26. Uphold social etiquettes
27. Live harmoniously with others
28. Uphold Thai culture and tradition
29. Be loyal to the nation, religion and the King
30. Be willing to correct and improve your moral conducts

Unlike the Primary Education Curriculum, the Secondary Education Curriculum organizes all learning experiences according to courses for various credits. There are five groups of subjects: language, sciences-mathematics, social studies, Personality development, and work education. Moral education is provided under civic and Sila-Dhamma (Morality) which are required for all students. The students have to take at least 99 units in various subject areas specified in the curriculum in order to be able to graduate from the first three years of the secondary education. One unit is equivalent to two of 50 minute p riods of learning per week. For the three years, they have to take at least ten units in social studies. There is no specific objective for moral education because the subject has been integrated into social studies. Only general objectives are listed in the curriculum implementation manual. They are the following:

1. To enable students to discover their own talents, capabilities, aptitudes and interests.
2. To inculcate, in students, the habit of knowledge seeking, the skills and ability to think systematically and creatively.
3. To develop in students good attitude toward all righteous career, working discipline, diligence, patience, and optimum utilization of money and time.
4. To inculcate in students honesty, self-discipline, respecting law and social rules, responsibility to self and family and community, and upholding social fairness and equality.
5. To train students in performing their duties, working in a group with charity and co-operation, and solving problems with sound reason.
6. To enable students to acquire basic knowledge and skills for their future productive lives.
7. To enable students to maintain their good physical and mental health, and to value community sanitation.
8. To inculcate in students love for their community and locality, preservation of local ecology and culture.
9. To inculcate in students the pride and dignity of being Thai, loyalty to the nation, religion and the King, upholding the constitutional monarchic democracy, and serving the country for national safety and security.
10. To deepen in students the good understanding of human being for their peaceful lives.

Beside these structured topics for moral education, other co-curricular activities, such as boy scout, girl scout, village scout, sports and games, and various club activities, are regarded as training of moral conducts. It is required that all students from grade 1 to grade 12 join either boy scout or girl scout and they will have their regular scout's training for one hour per week.

Problems concerning curriculum are the clarity of the syllabi and the understanding of teachers and educational officers. Since there are several programmes in the New Secondary Education Curriculum, it is very difficult to explain in details all activities for implementation. Sometimes the Department of Educational Techniques can not initiate a specific action because it is the main policy that the local government should add some learning activities that are suitable for that locale. However, the local educational officers are not willing to commit themselves to such decision making. It has caused a lot of confusion in all sectors involved in educational process.

The initial training for the implementation was done through the multiplier process. The Department of Educational Techniques conducted several five day training programmes for educational supervisors and lecturers in every Teacher's College. Then, in turn, these supervisors and lecturers organized the same training programme to teachers and administrators. This multiplier process took time and some information did not reach the teachers. Moreover, learning materials and teacher's manual are inadequately provided. A lot of teachers are doing therefore the same teaching as if there is no curriculum change at all.

Instructional Materials

For the primary education, instructional materials prepared by the Ministry are not available. It is the policy of the Department of Educational Techniques that only textbooks in language and mathematics will be developed. For other subjects, teacher's manual in each of the three groups will be provided. In these teacher's manuals, the concepts for each of the topics are spelled out. Specific objectives, content, learning activities, materials and evaluation procedure are also suggested. There are a lot of supplementary books concerning each particular topic, that can be used in teaching. It is up to the teachers to select and utilize them accordingly.

In secondary schools, textbooks are prepared by the Department of Educational Techniques. For moral education, reading material are provided in the social studies text; one book for each of the semesters.

Major problem in the development of instructional materials is the unclear policy concerning the emphasis of the process of learning. It is strongly believed that the effective instructional materials should identify the learning process and lay out the learning tasks according to the steps specified in the learning process. It is not the content that motivates or arouses the learners' feeling but it is the learning tasks that provoke the learners' awareness and sympathy. All instructional materials should emphasize these learning processes rather than content.

Instructional Strategies

At both primary and secondary levels, it is suggested that the teachers should present specific instructional behavioral objectives to the learners prior to the taking up of the actual learning task. It is the intention of the curriculum developers to see that more systematic teaching is utilized by the teachers. The method of the Four Noble Truths is strongly recommended for moral teaching.

Other instructional strategies, besides regular lectures and story telling with class discussions are linear programming with self instructional materials, value clarification, inquiry approach and group dynamics. Role playing is usually utilized with group dynamics with classroom simulation. It is very difficult to show the effectiveness of these instructional strategies and most of the time teachers are still in the habit of giving a lecture.

In the past, learning of moral conducts were usually begun with teacher's explanation on morality and the expected moral conducts. After this first session, students are required to practice these expected moral conducts in their school daily life with a close supervision from the teacher. Rewards such as praise were used and the punishment of various kinds were given to those who did not perform the expected behaviors. These days students would like to have only good grades. These good grades and high marks are obtained by doing the written exams well. So, students are paying less attention on the conducts and the close supervision from the teacher are neglected. Moreover, punishment is considered as the last alternative.

Problem on instructional strategies stems from the lack of valid instrument to measure the progress of morality. Some measurement scales should be developed to depict the level of morality. Only if this kind of instrument is available, the effectiveness of these strategies can be compared.

Another problem is that teaching of moral education has not gone beyond cognitive level. The students' feeling are not aroused and practice has not been reinforced. The outcome of moral education is merely the memorization by students of what one ought to do. But they are not actually performing those good deeds.

Preparation of Teachers for Moral Education

There are no special teachers of morality in school. It is expected that every teacher teaches moral education either in the form of a good example or actual teaching. Since the topics of moral education are integrated into other subjects, the teacher who is absolutely responsible for moral education can not be clearly identified.

There is no specific training programme for teachers in moral education. Currently, a five day in-service training is given to all teachers in moral education throughout the country. Contents of this training programme consist of both theory and instructional strategies. Unfortunately, the number of teachers in each training session is too large. Therefore, intensive practice can not be done.

The major problem concerning the training of the teachers stems from the lack of theoretical foundation of moral education. The teachers are in the state of confusion because there are several ideas given to them. The training should be so organized that each teacher can go through the whole process of one or two teaching strategies. Such training process will enable the teachers to employ some specific teaching activities in their real teaching environment. Since the training is not intense enough, these teachers do not gain any skill. When they return to their respective jobs, they are inclined to use the standard lecture method.

Evaluation Procedures

According to the evaluation regulation issued by the Department of Educational Techniques, both formative and summative evaluations are required. In the reporting record used for each student, ten of the thirty topics listed earlier are included and have to be evaluated during the semester for each grade level. Since these topics are included as a subject content, they will be evaluated at the end of each semester as well.

Regarding the evaluation procedure, paper and pencil exams are still used by all teachers for the cognitive outcomes, even though the Department has given a suggestion that the written exams be minimized. For the affective learning outcomes, attitude scales are utilized. Other two procedures are very useful in evaluating the learners' feeling and value. They are the analysis of adjectives and adverbs used in written reports and the pair-comparison technique. It is found that these two procedures yield a more valid result than other written exams.

For skills and habits, teachers' observation is employed during class activities and projects. However, teachers are not competent to carry out the observation technique. Some training on this observation skills are badly needed. Unfortunately, the specially designed workshop can not be offered to all teachers.

There are two problems in evaluation of moral education outcomes. First, as mentioned earlier, teachers do not have enough evaluation skills to construct their own instruments and to use the available instruments effectively. Secondly, the stages of moral development that are reflecting the internalization process of moral values have not been clearly identified. The theory of internalization is a solid foundation for the construction of measuring instrument which are necessary for the development of effective teaching strategies. This instrument if available can be used to identify the current stage of the learners' morality. Once the initial stage is pointed out, the routing learning tasks can be constructed for the effective promotion of moral development programme.

The Role of Voluntary Organizations

Since the structure of education in Thailand is mostly confined within the school, the school administrator is responsible for the entire programme. The external agencies have very little role in the promotion of moral education programme in school. Most of the external agencies are more involved in the Thai cultural promotion programme than moral education in school. It is the responsibility of the school alone to educate the youngsters of the country. It should be noted that only a few schools have their PTA's and most of them are inactive.

Research in Moral Education

There have been several research studies conducted on moral education. All of them are survey type in nature. Besides, they are fragmentary. There is no study on how to cultivate the moral conduct. The studies done so far are attempted to describe the current status or norm of morality of the students. However, there are a couple of the studies that we should pay our attention to.

The Tenth Educational Region distributed a set of questionnaires with the situational questions to the students in the sixth and the tenth grades. One of the situations was that "You came to school without your homework. This homework would be given marks counting as part of the exam. If your friend offered that you could copy his finished homework, would you copy it?" It was found that the tenth graders who responded that they were significantly larger in number than the sixth graders.

Surapol Nagvanich studied the tenth graders in the Northeastern Thailand through questionnaires. He gave the definition of the moral development stages as (1) doing bad things, (2) not doing bad things, (3) doing good things, and (4) purifying one's mind. It was found that the morality that had satisfactorily developed in the tenth graders were taking care of the parents, sacrificing, money saving, and reasoning. On the contrary, the development of having good discripline, honesty, responsibility, co-operation, diligence, and fairness were not developed. Duangduen Bhanthumnavin and others conducted both survey and experimental study. The Kohlberg's stages of moral development were utilized in the survey study. The students in the lower grades who came from low SES group showed lower stage of development than those from the high SES, but the difference was not evident in the higher grade groups. In the experiment, it was found that in the immediate rewarding with the absence of the well-behaved model the subjects were cheating in the game in a great number.

Project RIT (Reduced Instructional Time) where innovative teaching and learning strategies for the new primary curriculum are being developed have made an attempt to develop quite a few strategies to teach moral education. Listed below are the strategies that have been found effective at primary school level.

- Story telling using illustrations, followed by a discussion.

- Reinforcement contingencies. Students who perform expected behaviors are given positive reinforcement such as being the good student of the week, being given a pennant (made of coloured paper) and a medal (also made of paper).

- Human modeling, where the model who is admired by the students is presented to the learners in pictures and/or descriptions.

The learning material shows that the models perform expected behaviors in contrast with others. Besides a specifically designed teaching and learning material to teach each topic in moral education prescribed by the Ministry, Project RIT provides more practice of moral behaviors by including moral activities in learning other subjects such as:

- Self-learning activities using programmed materials where students check their responses with the feedback provided. (honesty, responsibility)

- Group-learning activities where students take turns to be the leader of the group. (co-operation, respect for others, kindliness)

- Homework correction. Student corrects his own work, exchange homework and correct his peer's work with feed back provided. (honesty, punctuality and carefulness)

It has been found that the students in the experimental group are rated higher in moral developmental stage than the students in the control group (using Kohlberg's moral development stages and pair-comparison technique).

Project RIT also did a study on the interpersonal relationship using sociogramme technique. It was found that RIT learning activities especially group activities which are emphasized in RIT classrooms, allowed students to interact among themselves more than in the control group. The students who were fast learners were not the stars, and the poor students were not isolated, while as in the control group the fast students were the stars and the poor students were isolated.

The Attempt of the Department of Religious Affairs

The importance of moral education has been realized by all educators in the Ministry of Education. After the new curricula had been developed, the Department of Religious Affairs was assigned to lay down the principles and methodology in moral education for all levels. The Committee was appointed in 1977 to construct teachers' manual for moral inculcation. A series of meetings were called and finally ten desirable characteristics for Thai people were identified. They are as follows:

1. Self-discipline;
2. Honesty, Truthfullness and Justice;
3. Diligence, Saving and Right Career;
4. Consciousness of Duty and Responsibility for Society and Nation;
5. Creativity, Critical Thinking and Rational Decision Making;
6. Upholding Constitutional Monarchy System of Democracy;
7. Maintaining Physical and Mental Health;
8. Self-Reliance and Life Philosophy;
9. Pride of Thai Culture; and
10. Piety, Bravery, Sharing, Co-operation and Love for others.

Since the first set of five booklets was developed on the basis of Buddhist principles, the second set of two books was published for those who were using the Islamic and Christian approaches. These booklets explained in details the principles, contents and instructional methodologies for moral education. These manuals are being used on a trial basis. It is expected that the appropriate revision will be made for more effective instructional procedure.

IV. *SOME BASIC ISSUES IN MORAL EDUCATION*

During the series of regional meetings on moral education organized by NIER, the following basic issues emerged as requiring serious attention by those concerned with such education:

1. *The Concept of Moral Education*
2. *Why Moral Education?*
3. *The Dichotomy between Moral Precept and Moral Practice*
4. *Conflict between Traditional Values and Modern Life Style*
5. *Socio-economic Conditions and Their Influence on Moral Behaviour*
6. *The Relationship between Moral Education and Religious Education*
7. *Freedom of Thought and Expression*
8. *Conflicts between Nationalism and International Understanding*
9. *The Spirit of Competitiveness*
10. *Organization of Moral Education Programmes according to Developmental Levels of Children*
11. *Moral Education: Independent Subject or Integrated Subject?*
12. *Instructional Strategies in Moral Education*
13. *Evaluation in Moral Education*
14. *Teacher Preparation for Moral Education*
15. *The Effects of Mass Media on Moral Development*
16. *Intoxicants and Moral Education*
17. *Dilemma in the Directions of the Development of Human Society*

A brief discussion of these issues is given below:

1. *The Concept of Moral Education*

One of the fundamental difficulties faced in undertaking this project was related to the very concept of moral education. When one looks at the wide variety of activities that are covered by this therm in different countries, a clear and cohesive picture does not easily emerge. For example, while in some countries moral education is imparted exclusively in terms of civic values, in some others it is synonymous with religious education.

It is felt that the concept of moral education should be so defined as to include all instructions and activities both in school and outside that help children to become better human beings. Broadly speaking, moral education should be education for becoming as distinct from education for knowing and education for doing, the two other main domains of education. Thus defined, moral education would cover teaching of civic values, instruction in humanities in general, organization of co-curricular activities that reinforce values, and also those universal aspects of different religions that unite all human beings and help man discover his true nature. Moral education should widen children's vision and enable them to look at the world and its problems in the widest possible perspective. Thus a good programme of moral education would help every child to transcend narrow boundaries of class, nationality and religion and to evolve into a true universal human being at peace with himself and with others.

2. *Why Moral Education?*

The following are some reasons that should be mentioned in this connection:

i) The progress in science and technology without simultaneous development of moral attitude could have serious repercussions in many areas of life. Moral awareness should be promoted to orient the progress in science and technology towards the welfare of mankind.

ii) With the general decline of traditional values, moral confusion is rife in the contemporary world. Some common values should be re-discovered to unite human beings.

iii) Schools cannot remain neutral so far as education in values is concerned. Teachers are always passing on some values, whether they are conscious of it or not, through their conduct in and out of classrooms, through their selection of books to be read, through their choice of instructional strategies, and so on. The need for a consciously planned moral education programme, therefore, is obvious.

iv) With the increasing moral complexity in the contemporary world, pupils are expected to face more complicated decision-making situations about moral issues. They should be helped in developing the ability to make moral choices in such situations.

v) The rate of juvenile delinquency is increasing everywhere. It cannot be ignored as it is a symptom of a crisis which today's youth undergo in the process of their personal growth.

3. *The Dichotomy between Moral Precept and Moral Practice*

Even the best planned moral education curricula fail in achieving their objectives because of the contradictions inherent in the environment of which school is a part. Values taught in schools may have no impact on the minds and actions of pupils for whom cometition, acquisition of high grades and success at any price become a way of life. The fundamental dilemma between precept and practice is reflected in the gap that exists between moral teaching and moral climate of school and society.

This is clearly underlined by the corruption in some political and commercial groups. For moral values to be so internalized that they influence judgement and action within and outside the school, the narrowing of this gap between precept and practice is essential.

In fact, there is an occasional feeling that very strict inculcation of the principles of honesty and integrity in pupils may fail in some ways to equip them adequately for the realities of life outside the school. A serious attempt therefore should be made to resolve the dichotomy between precept and practice of morality.

4. *Conflict between Traditional Values and Modern Life Style*

In many Asian countries today the emphasis is on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernization. But unlike the gradual industrialization and modernization of Europe, the transition from an agrarian community to an industrial society has been telescoped into decades rather than centuries. Traditional cultural values have had little time to adjust to certain attributes of modernization. Planners of moral education curricula then are faced with the problem of identifying values and character traits that will best equip the individual to take his place in modern society.

The moral education curriculum should recognize the tensions that are brought about by the conflicts between tradition and change. The planned programme should aim at developing a critical moral perspective in our pupils that will enable them to employ modern skills for the betterment of mankind while helping them renew their commitment to fundamental traditional values.

5. *Socio-economic Conditions and Their Influence on Moral Behaviour*

Poverty and morality cannot co-exist easily. People deprived of basic human needs, such as food, clothing, housing, health services, sympathy and love become frustrated and may develop criminal tendencies. Similarly, in a country where there is racial discrimination, discrimination of caste and discrimination between the "haves" and the 'have-nots', it would be difficult to develop desired moral values.

6. *The Relationship between Moral Education and Religious Education*

In countries where strong religious education programmes are supported either by religious bodies or by the government, it is clearly desirable, even where schools follow different religious programmes, to have a common moral education programme agreeable to all bodies engaged in education. Moral education programmes for separate religious groups may lead to religious, cultural, social and political prejudices which in pluralist societies may disrupt national unity.

In countries with a secular education system, the government should consider the contributions which religions can make in developing an effective moral education programme.

It is believed, however, that a good moral education programme can be developed without relying on religion. This may be necessary in multi-religious societies and in those where the population is a mixed one of believers and non-believers. At the same time, common teachings of all religions can be used to reinforce moral values and also teach religious tolerance and understanding to children. For this purpose it is necessary to make a study of the common teachings of different religions and the religious phenomenon as a whole that might be conducive to the moral development of children.

7. *Freedom of Thought and Expression*

Modern culture lays great emphasis on the development of the individual not only as a part of the society but also as a person in his own right. The concept of a democratic way of life also emphasizes that every individual should have freedom of choice in various aspects of life. This comes in direct conflict with the imposition of authority from many quarters including political and religious.

It is relevant to consider whether full moral development of the individual personality of a child can take place if he is constantly weighted down by authority all around. It is felt that moral education programmes should be so designed as to enable children, while remaining responsible and cooperative members of society, to develop their individual feelings and thoughts according to their needs and aspirations. The school and society should give full freedom to children to express their individual opinions in all matters of life including religion and politics.

This question is also related to the conflict between the development of the individual and the needs of the society. In principle, the development of the individual should be in harmony with the needs of the society. But in some cases, there might be a conflict between these two. In such cases, a proper balance has to be struck between the two needs which are equally important. Under no circumstances, however, should a society make an attempt to bring up children to become its conforming members without any individuality of their own.

8. *Conflict between Nationalism and International Understanding*

An important aspect of moral education programmes in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation, especially if it has won its freedom only recently or if its security is threatened in some form. But this concern for national identity may occasionally take the form of national chauvinism and citizens of a country may develop a strong feeling that their county is always right.

It should be an important objective of moral education to make children aware of the fact that the whole world is now a community of interdependent nations and that the survival and well-being of the peoples of the world depends on mutual cooperation. Children should be enabled to appreciate the contributions made to the world's progress by different cultures and made to realize that in the case of various countries coming in conflict with one another, the world would be a very unsafe place to live in.

9. *The Spirit of Competitiveness*

Too much of competition among children due to the heavily examination-oriented education system is one of the most serious moral problems being faced in schools. It is a reflection of the competitiveness prevalent in modern society. Some competitive spirit among children is desirable as it enables them to make greater effort in learning as well as in other activities in order to achieve higher levels of performance.

Too much of competition, however, may generate a great deal of frustration in many pupils and may even manifest itself in aggressive behaviour. This erodes pupils' natural tendency of sharing and cooperating with others. There is a need to balance competitiveness with the spirit of sharing and cooperation. Repeated failure in a competition-oriented education system may have far-reaching effects on children's personality.

10. Organization of Moral Education Programmes according to Developmental Levels of Children

Some countries have expressed their concern over the fact that stages of moral and cognitive development among Asian children have not been clearly defined. While attempts have been made in identifying stages of moral reasoning, conclusive and precise stages have not yet been established. This being so, the basis for organizing moral education programmes according to developmental levels can only be approximations. Clearly, there is a need for more empirical studies on moral development of Asian children.

11. Moral Education: Independent Subject or Integrated Subject?

Would a separate moral education programme be more effective compared to one that is integrated with other subjects? It is sometimes argued that moral education programme can be integrated with existing subjects like social studies,literature, religious instruction, etc. But this brings us to another question as to how well prepared the teachers are for such an integrated approach. Integration can lead to the potential risk of having moral education as only incidental in the curriculum. On the other hand, having moral education as a separate subject brings us to another problem, the problem of proliferation of subjects in the curriculum at a time when most countries are trying to reduce the curricular load in favour of a return to basics. Ways have to be found for effective moral education without adding to the curricular load.

12. Instructional Strategies in Moral Education

Teachers generally employ instructional strategies ranging from the direct preaching to indirect approaches such as the use of discussions, case studies, models and analysis of situations. Occasionally students are provided with skills that enable them to handle moral issues through clarification of values and careful analysis of consequences of moral issues and actions.

Some of the strategies may be found guilty of the charge of indoctrination. However, the formation of certain habits and attitudes in the young, reflective of traditional values, such as showing respect for elders, is defensible on the grounds that no particular set of dogmas is being taught. The possibility of employing indoctrinative methods is further removed if instructional strategies include a rational approach that admits of the spirit of enquiry and the possibility of alternative actions in a given situation.

13. Evaluation in Moral Education

Moral education is a developmental process and real internalization of values can only be ascertained long after the learner has left school. However, there has to be some kind of evaluation at particular points in time in the process of learning about values. The evaluation of long term effects of moral education has yet to be explored. The problem of quantifying moral judgement is an aspect to look at. With regard to some of the existing evaluation tools of moral education, a careful scrutiny has to be undertaken as to their validity and reliability.

To facilitate some forms of evaluation, it seems there is a need to identify indicators of a morally educated individual and to explore viable instruments for evaluating the internalization of values.

14. Teacher Preparation for Moral Education

Teacher preparation constitutes the focal point in the implementation of any school curriculum. The success of the moral education programme in schools depends to a large extent on the teacher's understanding of and commitment to it. However, teachers often indicate their discomfort with the role of appointed inculcators of moral values by pointing out their own inadequacies as models of moral behaviour. Apparently a notion is prevalent that only a person who can be identified as 'good' should deal with moral education. This, no doubt, is justifiable to some extent. Yet the problem of providing some moral education to large numbers of children cannot simply be overlooked because ideal teachers are not available for the purpose.

There is certainly an identifiable content which can be legitimately included at both pre-service and in-service levels of teacher training. The conceptual content and pedagogical principles of moral education should be made available to teachers. This will bring about a systematic understanding of the moral domain and how to initiate pupils into it. Above all, a planned teacher training programme in moral education should enable teachers to become aware of the values that they consciously or unconsciously propagate via the 'hidden curriculum'.

15. The Effects of Mass Media on Moral Development

Scientific and technological developments have made instant and mass communication a fact of everyday life. No man is immune from the effect of mass media. This effect is especially great on young people who have an insatiable desire to know and also to enjoy life. Wisely used, the mass media can be very effective instruments in developing the young minds in desired direction. Some countries in Asia have made laudable attempts in this regard. But unfortunately the mass media have had quite often an adverse effect on the moral development of people in today's society. They usually encourage stereotyped responses and prevent young people from developing the capacity to make their own moral judgements.

Also, as in many countries the mass media are influenced by big business, advertisement under pressure in these media presents a distorted view of life, frequently creates artificial demands and encourages a wasteful use of society's resources. Commercialization of female beauty to promote sales and glorification of violence are other harmful aspects of the effect of mass media on people's minds. In some sections of the society young minds are so conditioned by the television, radio and newspapers that value education given in schools is very often ineffective in disabusing their minds of this ill effect. It is high time for educationists everywhere to take a serious view of the situation and make a concerted effort to change it before it is too late.

16. Intoxicants and Moral Education

The use of intoxicants ranging from alcohol to hard drugs in Asian countries is on the increase. This is particularly so among the young people who frequently come from affluent families and have enjoyed education superior to that of many of their peers.

It is imperative that schools at all levels develop in students an awareness of the ill effect of intoxicants and drugs and the dangers of such addiction. Since the first level of education is terminal for many Asian children, they should be made at this stage aware of the dangers of intemperate use of alcohol and tobacco in future life. In some Asian countries the use of marijuana is not prohibited by law. However, this does not absolve the teacher of his responsibility to inform students of the effects of marijuana on the human body and mind.

If the moral education programme is supposed to stop the moral decay which intoxicants and drugs inevitably cause, drastic action must be taken by schools to educate students about the possible dangers of their use and the desirability of remaining as free and responsible individuals devoid of extraneous stimulants.

17. Dilemma in the Directions of the Development of the Human Society

In order to provide direction to children's inner development under moral education, it should be clear to us in which direction man's consciousness and his social organization are evolving. Traditionally, religion, philosophy and literature have sought to provide such direction. But unfortunately they are proving inadequate to tackle man's present-day problems. Above all, the concept of some countries being 'developed' and others 'developing' places an unjustifiable emphasis on the GNP as the *summum bonum* of human life and implies that all 'developing' societies must evolve in the direction of the 'developed' societies. To use the term 'development' in such an absolute sense is unwarranted and unjustified. In fact the so-called 'developed' countries can justifiably be called only technologically advanced and rich countries.

So far as net human happiness and moral development are concerned, all societies are obviously in a developing state. In fact modern technological advancement and the accompanying affluence have thrown up an entirely new set of problems for which human society was totally unprepared. There is an urgent need for undertaking a serious study on the future direction of development of human consciousness and human society. The problem should be viewed not only from economic and political point of view but also from the viewpoint of man's inner spirit searching for a meaning for life in this world that is becoming more and more confusing and even hostile every day.

ANNEX

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1. Regional Workshop on Curriculum Development for Moral Education at the First Level of Education in Asia (20 May to 19 June 1975)

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2. *Second Regional Workshop on Curriculum Development for Moral Education in Asia (12 November - 10 December 1976)*

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3. *High Level Seminar on Moral Education in Asia*
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4. *Regional Workshop on Pupil Evaluation with Particular Reference to Moral Education (12 September - 10 October 1978)*

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5. *Regional Workshop for Joint Study on Moral Education in Asia (2 - 31 March 1979)*

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6. *Task Force Meeting of the Joint Study on Moral Education in Asia (21 June - 11 July 1979)*

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7. *Regional Workshop for Compilation of a Joint Study on Moral Education in Asian Countries (19 February - 18 March 1980)*

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